

ΕΥΑΓΓΕΛΙΟΝ,

ΠΡΩΤΟΣ ὁ ἘΣΧΑΤΟΣ

THE FIRST AND LAST PREACHER.

OR, THE

Everlasting Gospel.

First begun by GOD the Father, Gen. 3. 15.

He shall break thine head, and thou shalt bruise his heel.

Finished by GOD the Son, and Holy Ghost, Rev. 22. 20.

Behold, I come quickly, Amen. Even so come Lord Jesus.

Summarily set down, and seasonably applied for the use of Gods People in these latter (or in *Heb.*) Postremity of days. Manifesting that after the decreitive and declarative breaking of the Serpents head by Christ, joyntly with the Father, and with the Holy Ghost, before he began his Mediators Offices, &c. that he hath ever since been doing of it executively, in the eminent performance of them, as the great Prophet, under the Old Testament, and Priest under the New Testament; And will as the Great King, Visibly do it, at his appearance and his Kingdom, 2 Tim. 4. 1.

By *William Sherwin*, Minister of the Gospel.

Ὁ ὁ Θεὸς τῆς εἰρήνης συντρίψει τὸν σατανᾶν ὑπὸ τὰς πόδας ὑμῶν ὀκτατάχῃ.

And the God of Peace shall bruise (or tread) Satan under your feet swiftly.
Rom. 16. 20.

Rev. 22. 12. *And behold I come quickly, and my reward is with me, to give to every man as his works shall be.*

Rev. 3. 21. *To him that overcometh will I grant to sit with me in my Throne, as I also overcame, and am set down with my Father in his Throne.*

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Christian READER.

See Obser.
14 in our
4th part.

TH E reason our Saviour gives, Mat. 13. 11. why the learned leaders of the people knew not the mysteries of the Gospel in his own time, when those poor unlearned Fishermen, his Disciples, those Babes in comparison of the wise and prudent of the world in appearance (then) was, That it was given to the one, but not given to the other, it is true, in a latitude of all discoveries of Gospel-mysteries, even of such as are more notional, 1 Cor. 14. 19. but more of the Spiritual understanding of them, v. 22. they are the peculiar work of the Spirit; but the way of the the discovery of Gospel mysteries concerning the latter times [or as the Heb. Postremity of dayes] is exceeding wonderful to such as in any good measure they are made known unto: For the wisdom of Gods Spirit in setting them down all along in holy Scripture, appears somewhat therein, in resemblance to some exquisite Artificer in framing all the parts of some curious Watch, or Clock, in their order, but afterwards by degree sets them together; yet sets them not on going, until some Buyer comes that is willing to come up to his price, but then he puts on the Spring to the Watch, and hangs on the just weights of the Clock, to set them on going for such Buyers use; and then each part appears fully suited to his part, every wheel moves his fellow, and every nick falls into his due place. So such, as by Spiritual industry, by faith, with humiliation and prayer to God, in meditation and searching holy Scriptures by themselves, and in using of Christian conference and discourse, with any other helps which God may afford them from others, will hopefully in such manner, really come to buy that Divine wisdom (being sensible of the great worth of it) and so thoroughly bargain for it, and shall, very probably, make an happy purchase thereof; whereby they may at length find, That Christs Revelation is that true Spring and Weight in all that curious Piece of Divine Wisesdomes contrivance, respecting such mysticall Prophecies, which will make all such Divine mysteries truly advantageous to the benefit of his Church (though but by degrees) and in his own time, (as many in all times since the giving of that book have comfortably found) It is that Divine Key given by Christ in his own time and way to open Daniels formerly shut-up-mysteries, without which, I believe, it had been impossible for Men or Angels to have discovered much of his heavenly Visions therein explained. Besides some things in Ezekiel, Joel, Zachary, and other Prophets: yea Moses, Balaams, and Enochs Prophecies, are for our use in many things enlightened thereby, and aptly by such help, fall into their due place in their Divine contrivance, and are therein as one wheel fitted for the motion of another. But this manner of proceeding Ordine analitico, as we may say, to find out the first by the discovery of the last, and that mysterious also (though we gave some directions to that purpose formerly) yet many upon some difficulty appear backward to make improvement thereof. See our last directions to that end to the Reader after the Parallel, p. 68

We have now therefore to make the way of the Discovery of such Mysteries of the latter times yet more easie, being by Gods grace and truth led on therein to whom the glory thereof is altogether due, here also endeavoured to proceed to such purpose, Ordine Synthetico, taking in such truths in order as they have been, and are, in fulfilling; in applying Gods Summary of all Christian Religion, Gen. 3. 15. That the Seed of the Woman shall break the Serpents head: according to his own large Scripture comment, which he hath made of it in the whole Bible: confirmed also by his experimental fulfillings of it in great part to these present times; and this may not only be useful as a Praxis to hard rules of Art, until cleared by examples (to which also our references added may serve also for a kind of Comment) and that being practically applied upon Scripture grounds, may more aptly, by Gods blessing work upon Christians Spirits that at length they may be farther moved to inquire into the strongest foundations, that Christ in the Book of Revelations, as we said, hath himself laid down to build these truths upon; and yet notwithstanding many parts of Scripture being herunto applied, according to the intent of the Spirit of Christ, have each one in their order and place, their due use and evidence to such intent likewise, though Christs most Divine Book, as we hinted, is the chief Spring-head of all such living waters of such glorious Gospel-grace to be enjoyed in this world, for the comfortable and gracious discovery whereof, I shall, by his grace, after these poor endeavours, continue an humble and faithful Petitioner at the Throne of the heavenly grace for a blessing to all due seekers thereof.

*The Scheme of the ensuing Treatise, on Gen. 3. 15.
Shewing -----*

First, that the breaking of the Serpents (Satans) head, *Gen. 3. 15.* is Gods own summary, or comprisal of all holy Scripture, and Satans dethroning Sentence, whereby his power by degrees should be totally and finally taken away, (which hath been decaying ever since) and liberty to be procured by the second *Adam*, to the sons of God, and even to the inferiour creatures with them in the Issue, which was lost by the fall of the first *Adam*. p. 1.

----- Whence the whole Bible is become all Gospel to the Saints, as is shewed in five heads: First, in the penning of the Moral Law. Secondly, Of the Ceremonial. Thirdly, The Judicial. Fourthly, in the story and example set forth in the whole Scripture. Fifthly, In all the special words of Gospel-grace therein contained. p. 1.

Secondly, The Text considered two wayes, {

1. As to the genuine signification of the words, wherein divers expressions are opened and explained. p. 2.
2. As to the sense, purport, and intent thereof, in six heads particularly:

1. Who the seed of the Woman is. 2. Why he is called the seed of the Woman [for four reasons.] 3. Why Satan is stiled the Serpent, [for four reasons.] 4. What is meant by the Serpents head:

Where is considered {

1. His head of craft and subtilty, as his natural head.
2. His headship of usurped Power and Dominion: as his politick head. And that again,

1. Merely Spiritual, over fallen Angels. 2. Merely corporal, over inferiour creatures, from mans fall. 3. Mixt, both bodily, spiritual; and external, in respect of fallen mankind: in regard of whom he hath exercised a threefold Dominion in the world (as he is by usurpation the God of this world.) First, perverting or paganizing the Civil Powers of this world. (usually) 2. Corrupting many times the Ecclesiastical State of Gods Church. 3. Sometimes both the Ecclesiastical and Civil, to abuse them in his service. 4. By that Masterpiece of his, viz. of on Daniels his craft to model one Antichrist of both, in a strange monstrous beast, consisting both of its Ecclesiastick and Politick capacities. p. 5.

Fourthly, What it is to break the Serpents (Satans) head: namely, as God hath appointed, and in his Word revealed, how his cursed Babels in the bylonish designs shall be disappointed successively, and in what times, and cap. 5.

The Scheme of the ensuing Treatise.

and order, his Dominion in the world shall be broken, by degrees, and at length utterly taken away, and abolished, p. 6, (as follows in the next place.) 6thly, and lastly, how, and in what way and order Christ (the seed of the woman) hath, and doth, and will break the Serpents head by degrees, utterly: where again is considerable, how he broke it before he began his Mediators Office in general: and that joyntly with the Father, and the Holy Ghost; First, Decretively, by a joynt and eternal Decree, in all respects, to do it, as at any time since he hath revealed and fulfilled, in whole or in part. 2dly. Declaratively, upon the fall of our first Parents, and sentence against the Serpent, when this grand Promise in the Text was made, &c. p. 6.

See the
fore-run-
ner p. 11.
Theses 10.
11, 12, &c.

Again, He hath done it since the undertaking of his Mediatorship Executively; First, by revealing by his Spirit, in all his immediate Messengers, the will of his heavenly Father, by degrees, concerning that his great undertaking: and 2dly, to carry it on in all times in order and manner appointed by the Father, accordingly by the powerful working of the Holy Ghost, making that an efficacious means also, under all ways of Gods dispensations of Grace in all times, to all truly believing souls. pag. 6. ----- And this he hath from the fall of man performed in his most eminent execution of his three great Offices, of his being the great Prophet, Priest, and King of his Universal Church, (wherein particulars are also included) in the three great Periods of the World: The first under the Old Testament: the second under the New Testament: the third from his next personal coming in the clouds of Heaven, all the time of his great day of Judgment, or Reign in the World, as distinguished in Holy Scripture, &c.

In the first, as the great Prophet, revealing his Heavenly Fathers pleasure in all things concerning himself and his Church.

In the second, executing his Office of Priesthood, as before revealed & typified.	}	1. By his oblation.	}	In the New Test- ment. pag. 8.
		2. By his intercession.		

In the third, from his next coming in the clouds of Heaven, he will begin his eminent Kingly Office with his great day of Judgment, p. 7.

See the Pa-
rallels of
Dan. and
Revelati-
on, in the
Roman &
Christ's
Monarchy.

Christ as the great Prophet re-
vealed in the Old Testament,
how he will break the Ser-
pents head under the New
Testament.

(First, under the Kingdome of the
Stone, or the Kingdome of pati-
ence chiefly spiritually in the pre-
sent state of things, or in this world,
as distinguished, Eph. 1. 21. or--
2dly. In the world to come, as it is
also stiled, Heb. 2. 5 under the King-
dom of the mountain, or his King-
dome of power. In

The Scheme of the ensuing Treatise.

[In the first he obtains a Spiritual Victory, and triumph only, for the most part, and not much discernable to the world.

[In the second, he will obtain not only Spiritual Victory, and Triumph, but visible also, and both likewise more eminent, *pag. 7.*

[When the Kingdomes of the world will not only be Christs by right, but likewise by their immediate use also.]

[Concerning the first, consider again, First, the way of obtaining such Spiritual Victory and Triumph: to wit, by humbling himself, & by dying to kill death, & to destroy him that had the power of death, for which purpose these 6 things were requisite to be found in him;

First, that he be without sin in himself	{	in birth	{	in respect	{	Original Sin.
				of		
		in life.				Actual Sin.

Secondly, That he perfectly fulfill the Law, and his Mediators Office in all things, &c.

Thirdly, That he offer such a bloody propitiatory Sacrifice that should be of infinite value to satisfy Divine Justice.

Fourthly, That he be able to raise himself again from the dead.

< Fifthly, That he be Spiritually powerful to save his people from their sins, and from eternal wrath, &c.

Sixthly, That he be able both Spiritually and Visibly (as was also revealed by the Prophets) and in due time totally and finally to save and deliver them from all their enemies, and from the bands of Death, viz. the prison and corruption of the grave, in body and soul to serve him, and be happy with him, in his Mediators Visible Kingdom upon earth, till he carry his whole mystical Body together with him their head into endless glory and happiness, *p. 8.*

Secondly, Is considerable, the beginning and progress of such his Spiritual Victory and Triumph, [for the whole state of things in his Mediatorship, is a warfare of the seed of the Woman, and the seed of the Serpent] First by his personal powerful resurrection, as the first-fruits of the resurrection of them that are Christs at his coming (as the Apostle speaks.) 2dly, In the manifestation thereof, in the space of forty dayes after, by many appearances to his Disciples, and others. 3dly, By his Ascension into Heaven, in the sight of men and Angels. 4thly, By his Divine promises, to be with his Disciples, and other messengers, powerfully to the end of the world: and to send the Holy Ghost. 5thly, By his spiritual performances then and ever since.

Thirdly, By improving {
 such his said spiritual { 1. In giving the gifts and graces of his
 Victory and Triumph. { 2. By interceding for them at his Fathers
 thers right hand in Heaven continually.

The Scheme of the ensuing Treatise.

Fourthly, By bounding and restraining Satan and his instruments, upon such his said Victorie and Triumph, that he or they cannot spiritually destroy the meanest subject of Christs spiritual Kingdom, in the Kingdome of the Stone, or Kingdom of Patience, or so take away the least Lamb from his Fold: [though as God of this present world, he seeketh to do it] and actually destroyeth all wicked mens souls, many ways, by Prosperity, and adversity: and also all that time prevails to bruise the heel of the womans seed in this present life, by tentations, persecutions, and many pressuures, as God is pleased to permit. *pag. 8, 9.*

But 2dly. After Christs Victory and Triumph only Spiritual, for the most part in his Kingdome of Patience, he will have a Victory and Triumph eminently, both Spiritual and Visible, in his Kingdom of power on earth, or the Kingdom of the Mountain, *Dan. 2 35.* and as it is set down in his Commission, to fulfil it, in the little Book given by the Father to him, *Rev. 5.* as not only *Daniel* had fore-shewed more distinctly, but also all the Holy Prophets (as is shewed) since the world began. *Acts 3. 19 20, 21.* See quotations, *p. 11, 12.*

*See Irenic.
p. 24, 25,
26, 27, &c.*

*See Irenic.
p. 56 &c. 5
c. 6. c. 7. c. 8*

And that such gradual completing of his Kingly Office for his Church, is necessary, not only in the Kingdome of Patience, but more eminently and fully also (at length) in his Kingdome of Power appears (I say) necessary, from many grounds and reasons, derived from Holy Scripture, in sundry particulars, and as was both foretold in Prophecies, and shadowed in types and representations in all times of the Old Testament, and in the Gospel, till Christs Resurrection, *pag. 12 13, 14, 15, 16.*

The Question resolved, why such execution of Christs Offices should be in such a long distance of time one after another: namely, they are not so to be understood exclusively one of another; as if the others were not alwayes in their due use or efficacy: [as this promise in the Text hath alwayes been in fulfilling since it was first given] but that these Offices have all ever since been virtually and spiritually efficacious to the Saints, through all ages past, and redounding to them particularly, in their benefits all along: But in regard of Christs most eminent execution of them all, in their order, time, and natures, in respect of his Universal Church, as such proper works which the Father had appointed him the Mediator so to perform: For by Christs immediate Prophets in the Old Testament, he revealed Truths in substance, not before known; but the Prophets in the New Testament only open and explain prophecies before set down more darkly and mysteriously, and the substance of all Divine revealed truth was contained in the five Books of *Moses*, *pag. 15.*

Many

The Scheme of the ensuing Treatise.

Many instances of great things prophesied of mystically, and promised in the Old Testament, to be fulfilled in the time of Christs Kingdom of power, or Reign upon Earth, applied unto that period, according to the Scripture, respecting the Covenant to *Abraham, Isaac, and Jacob* personally: The sure mercies of *David, Daniels* Lot, *Esaies* dead bodies rising with others, *Esay* 26. p. 18 19.

Also other reasons and arguments (in brief) for their fulfilling in *See observation 31.*
that period of Christs eminent Kingly power, as Mediator, or of his *in the 4th*
great day of Judgment. *pag. 19.*

The truth of Doctrines of these natures plainly evidenced, and objections, doubts, and questions, where, and by whom, of late times *part, from*
evidently and sufficiently answered and resolved, *pag. 11, 12*
pag. 17.

Some objections from *Matth. 25* especially, more fully explained, *pag. 20. 21.*

Many things that concern the Doctrine of Christs Kingdome on earth more particularly considered, and applied to three sorts of uses: First, for Information. 2dly, for Exhortation. 3dly, for Consolation. *pag. 22.*

First, for information, in sixteen particulars, the first fifteen more briefly, the last somewhat more fully setting down the three degrees of happiness that Christ at his three personal comings in the world, works for his servants: At the first, the redemption of their souls, from spiritual and eternal death by sin: By the second, he redeems them from the hands of all their enemies in this world, and from the hands of all that hate them, to serve him without fear of them, in holiness and righteousness all their dayes: And gives the raised Saints that Adoption, even the Redemption of their Bodies from the prison and corruption of the grave. *Rom. 8. 23.* and other creatures freedom, that groaned before under the bondage of corruption, *pag. 23, 24, 25.* And at the third, upon the sounding of the last trump, when Heaven and Earth shall flee away before his face, and no place be found for them, *Rev. 20. 11.* he will raise and change, and rap up all his Saints on the sudden, in a moment, in the twinkling of an eye, to meet him in the air, at that his last coming, thenceforward ever to be with him, *1 Thes 4.* And upon the completing of the judgment of wicked men, to carry his whole mystical body with him their head, into full and perfect, and perpetual blessedness, *pag. 26.*

Secondly, for Exhortation, first, to search, to find, and study, to understand, and improve the Divine Gospel-truths, respecting the Mediators glorious Kingdom on earth, as being full of spiritual excellency and consolation, and all faithful Christians, having peculiar concernment and interest therein, *pag. 27. &c.* and for the particularities considerable in this subject, there are added in brief twenty four
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The Scheme of the ensuing Treatise.

improvement, by way of exhortation to be enlarged by Christians in their own private meditations. *page 28, 29, 30, 31, 32.*

Thirdly, for consolation of the Faithful in all the work of Mediatorship undertaken by our blessed Saviour Jesus Christ the promised seed of the Woman; and particularly in his eminent performance of his three great Offices for his Universal Church in the three said Periods of the World: wherein consists the glory of his Mediatorship, and the eminent foundation of true Christians consolation; as also from the way or course, with the order and manner of such carrying on (as the great Captain of our Salvation) that glorious Victory and Triumph in such his whole undertaking so to break the Serpents head, as from Scripture ground, with experience in great part, is set down to be considered and improved in this Subject, &c. as was first decreed from Eternity. Secondly, declared at Mans Fall. Thirdly, executed ever since in Christs eminent performance of his said three great Offices Prophetically, and Sacerdotally, and will be also Regally in its season, and also from the due consideration of all the several benefits which Christs true and living Members will have by all his three said Personal comings to the end, when he will have fully and finally broken the Serpents head. Wherein is to be adored and admired; First, the wonderful mercy and goodness of God the Father, Secondly, the matchless love and compassion of God the Son, and thirdly, the most efficacious grace and consolation of God the Holy Ghost therein many wayes illustrated to the Apprehensions of serious spirits in some sort here, which will be far more manifest hereafter. yet both here, and hereafter, to be admired and adored by all such, upon many considerations represented unto their capacities, *page 33, 34, 35, 36, 37.*

The seeming force of that Objection taken away: That we must through many tribulations enter into the Kingdom of God, and all Christs Disciples take up the Cross, &c. which this Doctrine nothing gainsaies, if the two fold state of Christs Kingdom of patience, and his Kingdom of power be distinguished as they ought. It is true in the present state of things while Satan is permitted to be the God of this present World, &c. by his wicked Usurpation, and during his very short time now remaining, it will be so: But afterwards, it will be otherwise, when Christ shall take to himself his great power, and reign, *Rev. 11. 17. And the Kingdoms of the World shall become the Kingdoms of our God and of his Christ*; not only by right, as they have ever been, but by their immediate use also, and all such determined sufferings of the Saints which they undergo for Christ in the mean time, will then turn to their great advantage, where many consolations to the present suffering Saints in the interim, are set down untill the said Kingdoms of the World be Gods and his Christs (as we said) not only in their right as they ever were, but also in their immediate use in a greater degree, as Satan shall be more and more trodden under the feet of Christ and his Saints: all which considerations are to be improved as matter of great consolation to faithful Christians, and an encouragement to them faithfully to serve their Lord Christ, and when called by him thereunto to be readie in the mean time to suffer for him, and then (as the Apostle saith) *their labour will not be in vain in the Lord*: nor much less (consequently) will their sufferings be for the Lord, when that Kingdom comes wherein they shall reign with him their Lord in the thousand years on Earth. *page 37, 38, 39.*



The First and Last Preacher :

OR,

The Everlasting Gospel.

First begun by GOD the FATHER,

GEN. III. 15.

*He [viz. the promised Seed of the Woman] shall break
thine (viz. the Serpents) Head, and thou shalt bruise his
Heel, (viz. of the Womans Seed.)*

THis most Divine Sentence is the Epitomy or short comprisal of the whole Book of God: The brief Summary of the glorious Grace of the Gospel, first published by the most glorious and most gracious God himself, when no other Preacher was either ordained, or authorized, or able to do it: It was Deaths sudden deadly wound that had then newly seized upon Mankind by their fall: And Satans dethroning and destroying Sentence, upon the gradual execution whereof, the Dominion should by degrees be obtained by the second *Adam*, and by him to all his spiritual Seed, and therewith the inferior Creatures freedom from that bondage (then) by the first *Adams* fall newly brought upon them, from which very time Satan usurped a Dominion over both, which he will endeavour earnestly to retain in what measure he can, until it be regained by him who is the Branch of *David's* Root, and likewise *David's* Root himself, *Rev. 5. 5.* whose Right it is, and he shall have it, (as

B

God

God foretold by *Ezekiel*, Chap. 21. 7.) when he cometh to take it to himself at the sounding of the seventh Angel, *Rev.* 11. 15. at which Kingdom (according to his Fathers pleasure) he shall win and wear the Crown and Diadem of *David*, taken away long before from his natural Seed, when he should restore liberty to the Sons of God, and even to the inferior Creatures with them, in his due and appointed time and order, (I say) according to the good pleasure of God therein revealed.

So that in these words is summarily he'd out how Man, now become Satans vassalized Subject, (having lost his Dominion over the Creatures by his fall from his happy estate by creation) should in due time be freed from his slavery & bondage, by one more mighty to save, than Satan had been subtle and malicious to destroy. And ever since this happy Gospel News from the blessed God, the whole Book of the holy Scriptures, doth onely *Evangelizare Sanctis*, nothing but speak good to the Saints, as such. For since the Law became weak to save man by reason of sin, the Gospel is made powerful for the salvation of the faithful: Yea the Law-giver for their comfort makes the Law speak peace to every such person:

1. When in the restoring of the Moral Law for their good, he saith, *I am the Lord thy God*; and then made it speak grace through sundry annexed Promises.

2. And not only the moral Law doth this to them, but all the Ceremonial Constitutions carry in their frontispiece a significancy of Christ himself, or Gospel grace.

3. And hereunto tends the sacred polity likewise, That to such as answerably to Christs direction, first seek the Kingdom of Heaven, and the Righteousness thereof, all temporal things should be therewith added to them, in so observing, by Gods Rules, his Order and Means appointed in such his Political Precepts.

4. The Stories and Examples in holy Scriptures of all Gods dutiful Children to him their Heavenly Father, do likewise abundantly prove the same.

5. But much more all such parts thereof as directly decipher and illustrate, to the Saints consolation, their heavenly Fathers Divine Gospel-grace through Christ Jesus his onely begotten Son.

But to come to the particular consideration of this so glorious Gospel Truth, [*That the Seed of the Woman shall break the Serpents Head*] we shall therein by Gods assistance endeavour

First, To consider the words as to their genuine signification.

Secondly, Their sense or meaning, as to the aim, intent and purport of the said Divine Truth.

First

san-
ctified
persons
the whole
Scripture
is
 Gospel.
am. 8. 3

3. 2.

First for the words : [*לִי נָתַן*] translated and expounded by some in the Neuter Gender accordingly, but in the Original is of the Masculine Gender, which being relatively set down of the Womans Seed, spoken of before, appears intentionally to be Masculine, God having thereby particular reference unto Jesus Christ h's onely Son, in time to take our nature of a pure Virgin, as *Isa. 7. 14. Behold a Virgin shall conceive, &c.*

Again, The word [*יִשּׁוּב*] translated *bruise or break*, *τιμήσει*, *con-*
teret ; or as others, *τιμήσει* shall wear in pieces, but in the Original is of an intense signification, *festinante*
cornet afflatu, he shall breathe and pant hastily to over-
whelm and subdue, which comes of the same word here
used both of the Promised Seed & Satan; who doth like-
wise hastily (as it were) breathe and pant to overwhelm
and subdue the Seed of the Woman : Like two strong
Champions that earnestly endeavour to do their utmost

יִשּׁוּב רָא
Festinante cornet afflatu
Septuag. τιμήσει κεφαλὴν
τιμήσει, alii conteret e-
rit.

חֲשׁוֹנֵי צַר
Sept. τάρησις τῆς ψυχῆς

in their enterprize one to subdue the other ; as also hath been all along
observable in Christs most great, and powerful, and gracious underta-
king to break the Serpents Head : How readily, and gloriously, and
faithfully, he hath both undertaken, and hath hitherto performed, and
still will to the end carry on that his great work for his true Church, in
all Ages of the World, in all Offices appointed to him by his Father
to that end ; that even when his bitterest sufferings were to be under-
gone by him, he saith thereof, *Behold I come to do thy will, O God, yea*
thy Law is within my heart ; which seems to be meant of the whole
Law of his Mediatorship : To do which, and so to finish the work
which his Father had given him for to do, was his meat and drink (as
he speaks) and above all bodily food in his account : Therefore saith
he, *A Body thou hast given me* ; the life whereof he then laid down
willingly for his Sheep, *John 10.* Yea he was streightened in himself
till he had done it : Therefore when his time was come that he should
suffer, he fled not, but offered himself unto his Adversaries, and
sought no rescue from their hands, *John 18. 8.* and *vers. 11. Shall I*
not drink the Cup which my Father hath given me? And as his forward-
ness was so great in getting the Victory over Satan by Suffering and
Dying, so to kill Death, (as we shall afterwards endeavour to shew)
so likewise he as readily and earnestly hath begun, and doth and will
go on in his Triumph over him : As the Serpent also is earnest to do
his utmost, while his time lasts, and as far as his power will extend, as
we noted from the same word following concerning him, whereby is
shewed that he would use the like earnestness and diligence to do what

mischiefe he can, though it be but to the bruising or wearing of the Heel of the Womans Seed, the lowest or meanest part of that blessed Seed or holy Generation, but even Christs and their bodily Tabernacle in this frail temporal life, whilst Christ or they were or are in that state, and so in some sort within the reach of his assaults in the world: for his bruising of the Heel appears to have that double reference in this respect both to Christ and the Faithful: So that he would as earnestly pant and breathe after the doing of that evil and base work, and halting therein, if it might be, as Christ should do after the finishing of his greatest and best work. And suitable hereunto is that general Injunction of our blessed Saviour to all the true Members of his Mystical Body, in conformity to himself their Head, *Luc. 13. 24. Strive to enter in at the straight gate*; where the word *ἀγωνίζεσθε* doth also denote an earnest contention as Combatants or Wrestlers tug, and sweat, and labour for the Victory; and for them to do so is requisite, first to be conformable to their Head (as we noted) who doth so and much more strive to make that Gate open to them: And secondly Because Satan also on his part so strives to make that way to them as straight and narrow as he can, to hinder their entrance into it, and to keep as many as may be from finding of it: And therefore it is that our Saviour saith, *The Kingdom of Heaven suffers violence, and the violent take it by force. Matth. 11. 12.* And such ground of striving Satan will give, whilst Christ hath any Members of his Mystical Body in any kind within Satans reach, during that now very short time of his Dominion in this world remaining. But,

Secondly, In the considering of this Divine Truth, [*That the Seed of the Woman shall break the Serpents Head*] we have further, in respect of the sense and intention of it, six particulars to be resolved.

I. Who this promised Seed is.

II. Why he is called the Seed of the Woman.

III. Why Satan is called the Serpent.

IV. What is meant by the Serpents Head.

V. What it is to break the Serpents Head.

VI. To shew how and what ways Christ hath, and doth, and will break the Serpents Head according to Gods word: Which last is the main scope and drift of our present business in hand, &c.

I. First, Who this promised Seed of the Woman is, may be resolved from what is said already, in explaining the words: But because Christ is also the Foundation-stone of this Building likewise, we shall briefly adde somewhat of him; namely, That he is JESUS, a Saviour, ordained of God to be the great Messiah and Deliverer of his

People;

People; who being the eternal Son of God, was made Man; and so became that mighty One that God had laid strength upon to save (as his Name *Jesu* signifies) his People from their sins, and from all the evil that comes by them, in respect of their guilt, power, or punishment, which otherwise would ensue and overtake them, and deliver them from the hands of all their Enemies in the issue, that as his, and onely his Servants, they might duely serve him, *Rev. 22.3. Luc. 1.75.* This is he that was to perform the great and happy work mentioned in the Text.

II. Secondly, We are to consider why he is called the Seed of the Woman.

1. To shew the excellency of Christs manner of taking our Nature upon him in a super-natural way, without stain or guilt of Original sin derived from *Adam* and *Eve* in a natural way to all other men besides.

2. Because he was to be the Seed of the Woman onely, not of man and woman jointly, to shew he must be the Son of God as well as man, else he could not have taken our nature in such a wonderful manner, being conceived by the powerful operation of the holy Ghost.

3. To set out the wonder of Gods goodness the more, in making *Pag. 4.* the Woman first instrumental to the salvation of an holy Seed to come, who was before by the Serpents subtilty made first instrumental to the destruction of all her natural Race.

4. That God might by that means out-shoot Satan in his own Bow, as we say; in that he had so wilyly made that weak Creature the Woman, who (as *St. Paul* saith, *1 Tim. 2.14.* was first in the transgression) the means to seduce and deceive her Husband: So God would in wonderful wisdom and rich grace, have the Woman also the means by whom he would bring the great Deliverer into the world, both powerful and gracious, to save his People: so having laid help upon one that is mighty, as the Psalmist saith, *Psal. 89.19.*

III. Thirdly, The third particular considerable is, Why Satan is called a Serpent.

1. Because he used the Serpent as an Instrument to deceive the Woman, and appeared to, and talked with the Woman as a Serpent.

2. Because the Serpent was more subtil than all the Beasts, he would use him as the fittest for his Purpose, and most suitable for the advancement of his Hellish Crafty Seducement, to the Ruine of the Woman, her Husband, and Posterity.

3. Because the Serpents subtilty being so perverted and abused by him,

him, he might so become more accursed with him, even as it fell out; and so the Serpent is ever since more like the Devil, in that he is become hurtful and hateful to Mankind and other Creatures, as Satan himself is much more, that abused the Serpent in so abominable an action, so to bring him as far as he could into a cursed condition, after the likeness of his own.

4. That Mankind might thenceforward ever learn to flee from sin and Satan, as from a Serpent; and ever after be minded upon the fear or sight of a Serpent, to remember the hatefulnes and cursedness of Satan and sin, is much more than that of the Serpent, who was but the abused instrument of the Devil to produce sin, which is infinitely evil, and which will make mankind eternally miserable, if not saved by the blessed promised Seed of the Woman.

IV. Fourthly, We are here to observe what is to be understood by the Serpents Head.

1. The Head is taken for that part and place of the Body of knowing and reasonable Creatures (such as man is) where their Knowledge, Skill and Understanding is set on work; wherein not onely the Senses and Phantasie, but the more excellent Powers and Faculties of Mans Soul, as Reason, Judgment, Memory, are seated and exercised: So in that respect by the Serpents Head may be understood that old Serpent the Devils malicious craft, and wicked subtilty, to contrive lost Mankinds ruine, &c. And this may be reckoned his Head natural, as distinct from his Politique Headship.

2. The Serpents Head denotes the Dominion, Power, Headship, and Lordliness that Satan began to usurp in the World, after he was cast out of Heaven, over evil spirits, men, and interior creatures; and so he hath a manifold Headship therein:

First spiritual, over the fallen Angels.

Secondly bodily, over many abused inferior Creatures, who shall hereafter be freed from his bondage, *Rom 8.21.*

Thirdly mixt, over men, both spiritual, corporal, and external. And this over man, is again,

First, His wicked Civil Polity in Paganish and wicked Government, such as the *Affyrian* from *Nimrod* to *Nebuchadnezzar* for 1700 years, and the four heathenish Mettle-Kingdoms in *Dan.2.* to continue from thence about 2300 years (for the most part) under *Satans* Dominion, and many such others of lower Ranks, promoting Idolatry, Atheism, and Wickedness: Yea sometimes *Israel* and *Judah* too, came within the Boundaries of *Satans* Dominions, when their Civil Authority was perverted to do God and his Church disservice, and *Satan* eminent service,

vice (as sometimes they both did) for it is not onely true of Persons; Page 3:
but of Kingdoms and Governments, *His Servants they are, to whom they obey*, Rom.6.16.

Secondly, He hath sometimes an Ecclesiastical Headship, as when Gods Institutions were so perverted by the Priests, that prophane-ness went from them into all the Land, &c. and that not onely in *Jeroboam's* wickedly deviled Worship and Government, but in the perverting of that which God himself had instituted (during the time of Typical Worship) and that Government also was at last in our Saviours time, and afterwards, (when its date was out) so corrupt, that *Satan* could make it serve him for the most horrid act (of crucifying Christ) that ever was acted in the World, and to engage the then Heathenish Civil Power to contribute their assistance in it, when the very High Priests, and those with them, were the Contrivers and Carriers on of that work, not onely to Christs Death, but to his very Resurrection, which they as atheistically suborned the Souldiers afterwards to conceal, and hide with a shameful senceless lie; and in the like manner dealt they with the Apostles afterwards, &c.

Thirdly, Here may be added Satans mixed Headship of Civil and Ecclesiastical Power, both joynly to do him service; but above all, in that strange Beast of many forms, Satans last design and masterpiece in the time of his wicked rule, namely, the great Antichrist, *St. Paul's* man of sin, made up of a ten-horned Beast in his Civil Politick Capacity, and of a two-horned Beast in his Ecclesiastick Capacity, to whom Satan that old Dragon gave his seat (where the Emperour whilst Pagan sat before) with power and great authority, *Rev.* 13.2. and so as his Ecclesiastick Power wayes the Civil, and makes up that monster of both, &c. which as *St. Paul* fore-told Christ will destroy with the appearance of his coming. *2 Thes.* 2.8. when he shall wound that Head of many Countreys foretold *Psal.* 110.6. when that Beast will be slain, and his body destroyed, and given to the burning flame, *Dan.* 7.11. and ever since Satan began to usurp such Dominion and Headship, he hath wrought in the world in all such ways to manifest it, and carry on his cursed designs, thereby to retain it to himself (if it were possible) for ever; that he might still remain the God of the world (by his wicked usurpation) and Prince of the power of the Air, working effectually in the Children of Disobedience (by hellish execution) acting for him in the latitude of their capacities, *2 Cor.* 4.4. *Ephes.* 2.2. though now he hath but a short time to act by any such means, till this divine Sentence against him shall eminently

תַּרְסִיִּי הַקָּדוֹן
Transfret Caput
Super personam multam. As as
Moutan. Which also is the
Whore sitting on many
waters, *Rev.* 17.

nently take place, to cut him short yet more, not onely by Christs victory and triumph spiritual, which he hath many hundred years past obtained against him, and executed also gradually, but likewise shall then by a visible and temporal Victory and Triumph in the world, pulling from him all sorts of his outward tyranny therein: together with the spiritual, and in an eminent manner then treading down Satan under his own and his servants feet, *Rom. 16. 20.* and shutting him up in his infernal Prison against the time of his full execution come, (as is set down at large *Rev. 20.*) when at last the Politick Head of Satan, as we may say, will be also totally and finally in the world, in all these several kinds and considerations of his wicked Dominion we speak of before, taken from him. By all which it may be manifest, how that all those kinds even of lawful Government, which were by Gods institution ordained in the world for good, Satan by his wicked Usurpation perverting them for evil, have for the most part become his in the world, (*viz.* in their perverted use) and will be so, until Christ effectually and eminently wrest them out of his hand; that the Kingdoms of the World, not onely by Right, but also in their Use, become the Kingdoms of God eminently, and of his Christ, when he will take to himself his great power, and reign upon Earth, (as his Word foretels) when the Trumpet of the seventh Angel begins to sound, *Rev.*

11. 15.

Page 6.

See the
three Ba-
bels in
the Ire-
non,
chap. 5.

V. Fifthly, so then in the fifth place it may hence appear what it is to break the Serpents Head, namely, To defeat his subtilty in all his cursed designs to make Man, and all the Creatures that God had before the fall given him Dominion over, miserable, and in bondage to him; and by degrees to take away his usurped power from him; and both in such a most glorious and most excellent way as God had appointed, and after by degrees more and more revealed (as afterwards may appear) how the Seed of the Woman, the great Messiah should in all things carry on his great design against Satan, to overthrow by degrees his usurped Dominion in the World, till he and all his wicked Seed and Party should be subdued, in order as in his Word he hath set down, until he shall perfectly and for ever triumph over him and all them, when the last Enemy Death shall be cast into the lake of fire and brimstone with him, which upon the entrance of sin first appeared upon the worlds stage; According to that first Threatning given to our first Parents, *Gen. 2. 17.* *In the day thou eatest thereof, thou shalt die the death;* or, *In dying thou shalt die,* as in the Original: That when (I say) that last Enemy shall be destroyed, there may ensue a perfect and perpetual Triumph to the Seed and Seeds Seed of the Woman to all Eternity.

VI. Sixthly,

And then sixthly and lastly, we are here to consider, how Christ hath and doth and will to the end, (which is the main thing we here intend), accomplish this Divine prediction, of the wonderful grace of God towards lost man, and of glorious victory over Sin, Satan death and hell, and therein we may consider, first, what he did jointly with the Father and the holy Ghost, before he actually took upon him his Mediators office, namely, by concurring in a joint decree from all eternity, and joint declaration from the arraignment, tryal and sentence of all the offenders at the fall of man; then made known unto them, which sentence then so graciously published, then (as it were powerfully crackt Satans crown, while he was catching at the Diadem of dominion in the World, and hath caused it to moulder and consume ever since, and so will (as was appointed) until it be quite abolished for ever (as was said) and these may be called his decreitive and declarative breaking of the Serpents head, before Christ begun his Mediatorship.

Secondly, consider what Christ hath actually done, and still doth, and will do since the undetraking, and all along the execution of his great office of Mediatorship to the accomplishment of such glorious victory and triumph in order, as was fore appointed, and by degrees revealed and to be fulfilled; and that was to be in the performance of those three great offices, eminently for his Universal true Church, (*viz*, all the real members of his mystical body,) wherein the efficacy of all those great offices, to every faithful soul, is particularly comprehended through all generations) and that both for the revealing, shadowing, and typifying what therein was also in order to be accomplished by him; as it is in the Old Testament, and since in the New is manifest: and all this he doth.

First, as the great Prophet, who by his Divine spirit, instructed all his immediate messengers by his spirit of wisdom and revelation, and by them his true Church in all Ages, by degrees in all the will of God, concerning his works, ways, laws, ordinances, and covenant of grace, therein set before his people, and by the spirit of Christ to be made effectual to all his faithful people, till he came actually in the flesh, as also afterwards Pag. 7. to the end of the World, how he should fulfil all the holy pleasure

of his heavenly Father: till then doing and suffering his will, declaring his grace, setting up his Ordinances, sending his spirit, &c. as the Gospel records, but in all things answerable to the holy pleasure of his heavenly Father: which he did as St. Peter teacheth by his spirit in them, 1st Epist. 3. 19, 20. But then,

Secondly, what he (as the great Prophet) had revealed and shadowed of Divine gospel-grace, he actually executed and accomplished in his own Person, in the fulness of time as the great high Priest of his Church and People: to make an atonement with his Father for them, by a more excellent sacrifice (as the Apostle speaketh) then those former sacrifices under the Law were, which God would have no longer offered then, till a

body was prepared for him to that end, *Heb. 10. 3, 4, 5, 6, 7. &c.* The effectual applying and improving of which sacrifice of himself, and of his most powerful work of redemption thereby, hath ever since consisted in his most eminent and glorious actual execution of that office, of the great high Priest for his universal Church, at the right hand of God the Father in the highest Heavens, to continue that office there, until that time come that God will visibly and gloriously begin to make his foes his footstool, as he hath declared, *Psal. 110.* and until those times of refreshment (for his poor oppressed and persecuted people) shall come from the presence of the Lord, when he will send Jesus whom the Heavens must contain till those times of restitution of all things *Act. 3. 19, 20, 21.*

And thirdly, from that time he will begin his Kingdom, and great day of judgement, *Dan. 7. 11, 12. 2 Tim. 4. 1.* to punish the wicked, and reward the good, *Rev. 11. 18.* upon the sounding of the seventh Angel, *Rev. 10.* when he will likewise gloriously and visibly execute that his most eminent office, of the great King of his Church and people, powerfully and perfectly to deliver them, (at length) from all their enemies, *to serve him in holiness and righteousness without fear of them, all the days of their life in the World, Luk. 1. 75.* wonderfully and gloriously tryumphing over all his and his peoples enemies, till he have fully made all his foes his footstool, when the last enemy death it self shall be destroyed: and after such perfect recovery of his said powerful Kingdom and Dominion in the world, and over all creatures, (which before the first *Adam* had lost in the world,) he will then give it up again to God his Heavenly Father, (as saith the Apostle *Paul 1 Cor. 15. 24.*) that God by his Christ may be all in all, and Christ with all his Saints, may be made perfect in one with him for evermore, *Jo. 17. 23.*

So that in Christs undertaking and execution of his said three great offices of his Mediatorship in general, for his Universal Church, besides the particular respecting each faithful Christian (as we said) there are too main branches, chiefly to be considered wherein he hath, doth and will break finally, at length, the Serpents head, which by his Prophetical office he revealed under the Old Testament, and was to be fulfilled under the new Testament, and in the world to come (as it is called *Heb. 2. 5.*)

Which is { First, concerning his spiritual victory and tryumph alone in the
either, } world ordinarily, or in the kingdom of the stone.

Or { Secondly, concerning his visible and powerful outward victory and
tryumph in the world, also in the Kingdom of the Mountain, *Dan. 2. 35.* as well as spiritual, and then both joyntly, and both more
eminently: so that the victory and tryumph of Christ and his
Saints will then not only be both spiritual and outward, but also
both those in a far more excellent manner and degree.

The state of all creatures since the fall of Men and Angels, being a warfare of the evil and good, for as *Michael* and his Angels are said, *Rev. 12. 7. To fight against the Dragon and his Angels.* So in the Text, enmity is put between the seed of the Woman, and the seed of the Serpent, to the breaking at last of the Serpents head fully and finally; (though there will be in the interim, still a bruising the heel of the Womans seed, which will not fully end till the world ends, although there will be by Christ a Sabbathtime of rest, to his Saints with him before, in his Kingdom of power on Earth, *Heb. 4. 9. Rev. 20. 4.*

But first concerning the spiritual victory, and conquest of Christ alone (ordinarily) wherein we may consider.

First, the way or course he was to take, to obtain that his spiritual and invisible Victory over his spiritual and invisible Enemies, in the behalf of his invisible Church, at his first coming into the world (as their Jesus to save them from their sins) namely, by humbling himself (as had been prophesied and typified before in his own person from his Conception in his birth) in his outward condition and life in the world, and at last to the death, even the death of the Cross (as saith the Apostle, *Phil. 2. 8. and giving his soul an Oblation for sin, Eph. 63. 10. 12. which was the intent and drift of all sacrifices and types of his death in the old Testament, and so by dying to kill death, and to destroy him that had the power of death Heb. 2. 14. for as Adam was said to dye the death when he had sinned, so the Devils power is said to be destroyed by Christs death, because the destruction thereof thenceforward comes on effectually (by degrees) in all that belongs to him]*

Now in this way of Christs Spiritual Victory.

These six things were required.

First, That he should be such an one in
mans nature, as should be without Sin. { 1. By birth, or original sin.
2. In life, or actual sin.

2. That he perfectly fulfill the Law of God in all things required of him in his office as Mediator.

3. That he satisfy Divine Justice by such a bloody Propitiary Sacrifice, for the sins of his people, as should be of infinite value and excellency (which none could do but the Son of God) for without blood, no remission of sin, *Heb. 9. 22.*

4. That he should be able to raise up himself again, as he said aforehand, *Jo. 10. 17, 18.* [for if so he had not saved himself, he could not have saved others] so as to get the Victory and Tryumph over all the powers of darkness, *Col. 2. 14, 15.*

5. That he be spiritually powerful to save and deliver all his people from their sins, which he always hath done and will do to the end of the world, by that his said Victory and Tryumph at his first coming.

6. And also that he be powerful, both spiritually and visibly totally and finally.

Finally to save his people, and deliver them from all sorts of Enemies eminently (in Gods appointed time and order) till they be wholly subdued, which according to the word of God he will do from the time of his coming again visibly and powerfully, till the last Enemy, death, be destroyed; having also freed the bodies of the deceased Saints in that first blessed Resurrection, *Rev. 20. 6.* before, from the Prison and Corruption of the Grave, as afterwards we shall shew.

Secondly, the beginning and Progress of that his said spiritual Victory and Triumph over the said Enemies.

First, By his own personal Resurrection, whereby he was declared to be the Son of God with power, *Rom. 1. 4.*

adly. By his wonderful and gracious manifestation of himself in the 40 days after, to his faithful Servants, the Apostles and others, both by his words and actions.

First, His Divinity by Rising again, Ascending up to Heaven, and promising to send the Holy Ghost, &c.

adly. His Sovereign Authority, Almighty power, and Divine Grace, *Matb. 28. 18. Acts. 1. 3, 4, 5, 6.* as Mediator, having all power then given him in Heaven, and in Earth, which he exercised first in sending his Apostles to Preach the Gospel, and in being with all his Messengers ever since; and after the 40 days, to declare his spiritual and powerful Victory, and Triumph in the sight of men and Angels, by Ascending up to Heaven, *Acts 1. 11, 12.* so Triumphing gloriously over Principalities and powers, *Col. 2. 14, 15.* and over Sin, Satan,

Death and Hell, having as Jesus the Saviour of his people, so saved them from their sins, and the spiritual evils of them at his first coming [even as he will as their great Messiah and deliverer, free them from all Enemies, both Spiritual and Temporal which by means of sin had gotten power over them] more fully at his next coming.

Thirdly, by imploying and improving this his spiritual victory, and triumph against all spiritual wickednesses in high places, still triumphing over them more and more gloriously, *Col. 2. 14, 15.* leading captivity captive, and giving his holy spirit with his gifts and graces unto his people, in his usual manner of Messengers and Ordinances, besides what he doth extraordinarily at any time.

Fourthly, Also by imploying and improving his interest at his Fathers right hand, for the pardoning of the sins, and acceptation of the Persons, and services of truly penitent and beleiving souls, and for their preservation in the state of grace and salvation unto the end of their days, successively in all ages since to the end of the World.

And

Look to the end of the book for that which follows.

* *

Whereunto the New Testament also gives abundant Testimony, as in the *Iranicon Chap. 8. Pag. 80. to 89. and pag. 49. to 54. and pag. 42. to 47.* of all which we shall only set down here the quotations of Scripture, briefly referring the Reader to the places forenamed.

First. In the *Iranicon. Chap. 7 pag. 71. to 80, 2 Sam. 7. 10.* the greatest part of the Chapter to *v. 30. Es. 2. 2, 3, 4. Es. 9. 7. Es. 11. 10, 11, 12. Es. 24. 23. Es. 59. 20. Es. 60. 14. 15, 16, &c.* and many other places in his Prophecy.

So *Jeremiah c. 3. 17. Jer. 23. 5, 6. Jer. 33. 15, 16, 17, 21, 25, 26.* with other Texts therein.

The Prophet *Ezekiel* likewise *Chap. 24. 23, 24. Ez. 37. 22, 24, 25. &c.* and his last *9 Chap. Hos. c. 1. 11. Hos. 3. 5. Joel c. 2.* the last, and *31, 32. Joel 3. 2.* last verse. *Amos 9. 11, 12, 14. Obad. v. 17. &c. Mic. 4. 1, 2, 3. Mic. 5. 2. 4. Zeph. 3. 9, 14. &c. Zac. 6. 12. Zac. 8. 8. 9. 17. Zac. 12. 7, 8. Mal. 3. 2, 3, Mal. 4. 1, 2, 3.* The Psalms likewise in the greatest part of that book, where *David* with others foretells Christ's kingdom, who was the *See Iran. p. 7778, &c.* Seed and Saviour, and Anty-type of *David*, and the great *Messiah &c. Ps. 2.* throughout, *Ps. 8.* with *Heb. 2. Ps. 9. Ps. 10. Ps. 11. Ps. 18. Ps. 21. Ps. 22.* latter end. *Ps. 24. Ps. 45.* with *Heb. 11. 8. Ps. 46. Ps. 48. Ps. 68. 69. Ps. 80. Ps. 89. Ps. 90. Ps. 97. Ps. 99. Ps. 102. Ps. 110. Ps. 132. Ps. 148. 149.* with many others shew the reign of Christ, his destroying of his Enemies, suitable to himself, *Iranicon c. 5. p. 56.* Before *Moses*, *Enoch's Prophecy, Jude 14.* Then *Moses, Gen 49.* relates *Jacobs Prophecy*, and *v. 10, 11, 12.* of the Tribe of *Judath*, and of Christ their King in the last daies, *v. 1. to Deut. 33. 7.* and *v. 16, 17,* in Christ the substance, & in his Prophetical threatnings referring to those times foregoing next to it, *Lev. 26.* from *v. 30. to 43, 44, 45. Deut. 4. 30, 31.* in the last times, *Deut. 30. 1. to 11. Dan. 2. 30. to 44. Dan. 7. 13, 14, 27. Dan. 12. 1, 2.* So in the New Testament, *Iranicon c. 6. &c. Luk. 1. 30. 31, 33. and v. 45.* with *54. 55. and 69. 70. 74. Matth. 2. 6. Luk. 2. 8. Luk. 2. 32.* with *Numb. 24. 17 Jo. 1, 49. Matth. 20. 21. Luk. 22. 29, 30. Luk. 19. 11. &c.*

Christ was styled often the Son of *David* on that account, as *Matth. 9. 27. Matth. 12. 23. Matth. 15. 22. Matth. 20. 30. and 21. 9. Matth. 22. 42. Luk. 20. 30, 31.* So styled a King at his death, the great plea then for his suffering, and the great truth he was then to witness to, *Jo. 18. 37. &c. Luk. 23. Matth 26.*

Matth. 26. Mark. 19. Matth. 27. 43. 44. Acts 3: 1, 6, 7. 2 Thes. 2. 8. Revelations 1. 7. with Zachery 12. 10. 2 Tim. 4. 1. 8. with Rev. 11. 18. 1 Tim. 6. 14, 15 16. with Rev. 19. 11, 12, 13. Tit. 2. 13. 1 Cor. 15. 23. 1 Cor. 1. 17. 1 Pet. 1. 7. Rev. 11. 15. & 19 6. & 10. 4. the things of that time strongly asserted there, Rev. 19. 7, 8, 9. and 22. 4, 5 6, 7, 20. Acts. 15. 15. 16. with Amos 9. 11. 1 Tim. 6. 15. with Rev. 19. 16. but specially consider Ps. 97. applied, Heb. 1. 6. and 2. 5. Dan. 7. 13. 14. explained by Christ Rev. 19. 11. and Ch. 20 4. and how Christ came to destroy the works of the Devil, as John. 3, 8. See his three Babels Iranicon Ch. 5. pag. 56. &c.

These we have only quoted out of those, many others respecting both the substance and appurtenances of Christs Kingdom, set down all along throughout the several parts of our writings, (as also of the labors of others in this kind) concerning which the holy Scriptures are so abundant in all parts of them, that I assuredly know by the way of right interpreting such Scriptures; by the evidence which Christ Jesus hath left in his most Divine book of Revelations, together with the foundations of all other former sacred books, with the guidance of his spirit, according as he promised, that there is no one subject contained in the whole Bible, that respecteth Jesus Christ, or his Religion in any other branch thereof; that hath so much, and with

The Revelation is the key to open Daniels shut up visions & other dark prophecies.

greater strength and evidence set down therein for it, then the things relating to Christs Kingdom on earth have, as to impartial observers may appear, &c.

But the Spirit of God seems to speak so much of Christs Kingdom on earth, by the Prophets of all ages, and by Christs Apostles afterwards, and lastly that doctrine was more fully explained by Christ himself; since his ascension into Heaven, because as the faithful of all Ages, have had, and still have their interest in it,

so in their several times, they might take encouragement in their several sufferings, from the revealing and publishing of it; And hence the suffers since the giving of the book of the Revelation, have had their suitable consolations from some promise, respecting the New Jerusalem state that comes down from God out of Heaven, Rev 21. 3 is particularly observable in the fore-runner pag. 36. to 41. which therefore is our concernment, and all the faithful sufferers, till that his Kingdom

Kingdom shall begin to appear in the world, which he will therefore in the appointed time thereof (as the Scriptures fore-shew) most certainly manifest, and then execute likewise that part of his Kingly office for them and us, that he the second *Adam* will regain in the World his Dominion lost by the first *Adam*, and so restore all his people to the liberty of the Son of God, and even free the Creatures with them from the bondage of corruption, so to work that restitution of all things, and the making of the new heavens and the new earth, &c. or all things new, *Rev.* 21. without all which (the Scriptures manifest abundantly) his Kingly office will not be finished, nor Satans kingdom fully ruined or destroyed (which is the last breaking of the Serpents head as we noted,) when all Christs enemies shall be made his footstool, and even death itself the last enemy be destroyed, for then the Serpents head will be fully and finally broken. For when Death the reward of Sin, (that Brat of the Devil) is cast into the fiery lake, (*viz.* in its capacity) it must needs also be, that sin the cause of Death, with its progenitor and whole race must likewise be cast together with it into the fiery lake, for whilst sin reigned, Satan reigned by it, and death by sin, but when deaths reign is fully ended, then Satans and sins reign must necessarily likewise be utterly abolished with it, &c.

But that such a compleating of Christs Kingly office is necessary according to the word, from the consideration Pag. 12. of the nature of each office, in this general eminent execution in its own Period, set down in the word, and executed in their order, observe further.

First, as Christ had not fully performed his Prophetical office, (under that notion) if he had not revealed all the pleasure of God the Father, to his Church, as well what was to be known of his Kingly office, as of his Priestly. And,

Secondly as he had not fulfilled his Priestly office in dying only, except he had risen again, lived, ascended into heaven and sitten on the right hand of God, until he make his Foes his Foot-stool, (during that whole interim, there to make intercession for Gods people, So,

Thirdly, neither by a spiritual victory and tryumph only, could Christ in the same sence, ever finish his Kingly office appointed to him in the world as Mediator; if he should continue there to leave Satan still in possession, as god of the World, with his wicked Partie in whom he rules effectually, and not according to Scripture come in Person at that time appointed by his Father, to bind Satan for the thousand years,

Rev. 20. 4. and destroy wicked men (then) from the earth : so beginning the great day of Judgement, as we have in part shewed, and by Divine Assistance hope still further to make manifest to serious Christians consciences from Gods word ; namely, how Christ will thence forward eminently so proceed to break the Serpents head, in taking away and utterly (by degrees) abandoning his Dominion in the World, together with all his Babilonish designs, and even any further attempts of such.

Again, likewise consider if Christs Kingly office should not so in its time be perfected, Christ could not (according to the word) have that acknowledgment, subjection, worship, &c. from Angels, men, and all creatures then, that the Scripture then assigns to him, as *Phil. 2. 9.* when at his name all shall bow, &c. (that is to his Authority they shall all be subject in heaven and earth, and under the earth before :) even then when he (God) shall bring again his son, that is the second time into the World, *Heb. 1. 6.* he then saith let all the Angels of God worship him, and then he will reign to the rejoycing of all the earth, upon such ruin of the enemies, *Pf. 97.* throughout, and *Rev. 11. 17. 19.* and *Rev. 18. 20.* (Rejoyce ye heavens, ye Apostles, ye Prophets,) but then Satans the serpents head will be in an eminent degree broken, when his subjects are destroyed, himself subdued, and actually bound and imprisoned, when Christ shall be in the world exalted, magnified and adored by Angels, Men and all Creatures ; and though all former experiences of Christs Divine power prevailing against, and over the Devil, with his cursed designs and partie, will not at all either make him better, or less daring in attempts of wickedness, when he shall be loosed again, but even for a little season) yet it will suddainly and justly bring on his, and (of those wicked ones with him,) eternal doom and misery, both Angels and Men.

3. Observe likewise that as by the said eminent Prophetical office of Christ, were before revealed and published unto Gods people, the times & order & performance or execution of Christs general eminent Priestly & Kingly offices; so these also have since in their times, & further will by their fulfillings give Testimony to the truth of the Propetical : even as we find Christ himself, at his first coming particularly applied the things before prophecyed, concerning himself, then

Page 13. taking mans nature to dy for our sins : and as he hath since his ascention further revealed unto *St. John* of things respecting his next coming, together with the end and completing

ing of the day of judgement, when Christs full victory and triumph will be obtained for himself, and all his members, over all his and their enemies, even death it self, (as we said) and when the celebrating of that perfect triumph shall begin, which never will have an end.

4 Moreover it is very remarkable, how all the said three offices (whereby the works of his Mediatorship was to be carried on throughout all ages, so to prepare for and accomplish such victory and triumph, (whereby Satans headship should be finally broken,) have been shadowed, set forth or injoyed by Types, Prophecy, or precepts, according to the pleasure of God revealed in the first Period: first, by some Types before the Law &c. again by Types, Precepts and Prophecies under the Law until Christ: and all the time of his manifesting himself unto the World, as by the Storie of the Gospel may appear.

First before the Law, Christs Priest-hood was typified by *Abel*, whom the holy Ghost records, not only to have offered an acceptable sacrifice unto God, but for that very reason he was wickedly made by his Brother a Type in his death, of Christs most excellent sacrifice, which speaketh better things to his people then the blood of *Abel*, *Heb. 12. 24.* his Prophetical and Kingly offices, both seem to be resembled then also in *Adam* who had so trained up his sons in Gods worship, that in one of them his sacrifice was accepted, and whose Authority which for a time was solely (through Gods mercy,) left in him in some measure, being then as the only earthly King.

Enoch was also a Prophet, *Jude 14.* who as he foretold of Christs eminent Kingly glory, with a note of observation of his great appearing; [*Lo he cometh with ten thousand of his Saints to execute Judgement, &c.*] so he was so holy and heavenly both in heart and life, that the Scriptures gives that high Testimony of him, *that he walked with God*, and as a Type of Christs ascension in his Priestly office he was translated and was no longer in the world, but had that testimony, that he pleased God; namely, through Christ in whom he is well pleased with all his Saints, *Heb. 11. 5.*

Noah also as a King and deliverer of those with him, being fitted and furnished, and ordered all along by him, to carry on that great work of making the Ark, and saving men and other creatures in it, was therein Christs Kingly Type, who is the true Ark of his Church, to carry them up above the waters of affliction, or overflowing destruction of wicked men, and will carry them safe as on Eagles wings, when utter
desola

desolation shall be the portion of all his, and their proud and obstinate enemies at the last day, &c.

Again, before God had an instituted Church in the world, *Abraham* as a King delivered his Family and Friends, led Captives by their Enemies, as Christ the great King should afterwards do for his, &c. *Isaac* being ready to be sacrificed at his Fathers appointment, figured Christs willing laying down of his life in his Priestly office, and *Jacob* as a Prophet fore-telling things to come, resembled Christs Prophetical office, to all the Tribes of the *Israel* of God : and some likewise then, as *Abraham* and *Melchisedeck*, set forth divers of Christs offices together : as *Abraham* was Prophet and King, *Melchisedeck* King and Priest : who both jointly might decypher therein to the People of God, him who was to be Prophet, Priest and King, of his true Church, &c.

Secondly, as for all the Laws for teaching sacrifice, and the rules and constitutions in life, (then) for the due performance thereof
Pag. 14. through all times, from the giving of those Laws in Mount *Sinai*, throughout the old Testament : they had by the constitutions in those kinds, resemblances of Christs said three offices set before them : First, *Moses* was King in *Jesurun*, and Prophet to Gods People, and *Aaron* was his Priest, and so successively as we have shewed more largely, how these offices were set before Gods People, in all those times of that longest Period, of Christs
See Iranicon. eminent Prophetical office, under the Old Testament,
pag. 21. 22. 23. as may be seen in the *Iranicon* on *Rev. 4. pag. 17. to pag. 24.* Where is declared how the setting forth of those three great offices of Christ the Mediator, was all along to be eyed by his People, under those dispensations of the Old Testament : to shew that by so long and frequent and forcible a discovery of all Christs offices, in the Period of his eminent Prophecy set before his people (then) there might be a stronger impression wrought upon the minds of all his, afterwards in the owning of Christs other two great offices, successively in the Periods of then to come.

And doubtless the most wise God would not have all in that kind then done to no purpose : but we may on the contrary resolve it was for very great and good purposes, when his word together with such representations and types of both the other, to succeed in their seasons, hath likewise concurred with his sovereign Providence, and his providence with it, as was also witnessed to by his Prophets, in all Ages since the world begun (as we shewed before) and hath already in a great

great part been fulfilled almost to the finishing of the second great Period of his eminent Priestly office, when he shall come from Gods right hand, to begin visibly to make his foes his footstool, at the entrance upon the third great Period; concerning which many things were delivered more obscurely, by the former Prophets, and afterwards more and more clearly, but lately by Christ Jesus, divinely and powerfully revealed in that heavenly book of his revelations to St *John*, and let all faithful Christians seriously weigh these things.

Yea further, it is manifest in the story of the Gospel, how Christ in his life set forth remarkably these his said three great offices, in his own Person: first as the great Prophet that *Moses* had fore-told of, *Deut.* 18. 18. *A Prophet shall the Lord your God raise up unto you of your Brethren, like unto me, as Acts* 3. 21. and 7. 37. he was like to him as being first of their brethren, of one of the Tribes of *Israel* as *mar.* Secondly, like unto *Moses*, is having the same spirit of truth, leading him into all truth. Thirdly, like unto him, as teaching the same truth in substance. Fourthly, like unto him in applying all things which *Moses* taught to their right purposes. Fifthly, like unto *Moses* who was faithful in all Gods house, *Heb.* 3. 2. in all things accomplishing the will of God, which by *Moses* had been revealed concerning himself, although he did not add new truths to what (in substance) was formerly revealed, but applied some, explained others, and fulfilled all, which God had appointed him: and resolved all profitable questions, and cleared needful scruples or doubts. Secondly, as the great high Priest and Anti-type of all the former high priests, and the substance of all the former shadows, the accomplishment of all propheticall predictions, the excellency of whose high priest-hood was such, that all former resemblances were little enough, but even to shadow out his priest hood and sufferings, (for he was then in the full vigour of that office, when he had received a body, to put legal sacrifices out of date, and acceptance with God, as from *Ps.* 40. 6, 7. the Apostle to the *Hebrews* declares, *ch.* 10. 5, 6, 7. sacrifices and offering thou wouldest not, &c then said I, lo I come, &c. and thirdly, for his Kingly) (then) much we have set down and quoted thereof before in the gospel, But some glympses of his eminent acting of that part likewise, which was to

Pag. 15.

come in the last period he shewed upon earth whilst he lived amongst men there; for he shewed himself in acting the office of a King, and that he will have at his pleasure, the Honor of a King; who is the sovereign commander and owner of all, and such an one to whom divine honor and majesty did belong: he commands the beast

best to ride on to *Jerusalem*, he commands the room where he with his Disciples should eat the Passover: he owns the divine honor done to him, as he rode into the City, he justifies their zeal for it from the Scriptures, he accepts the title given to him by them of the son of *David*, with *Hosannah in the highest*: by his Kingly authority with a scourge he drives out the buyers and sellers out of the Temple &c. He shewed his divine Kingly glory at his transfiguration: besides many other divine appearances of his Sovereignty by calming the Seas, stilling the winds, ejecting of Devils, commanding them to depart, or go into the deep, &c. Though some of these seemed to consist in his office of priesthood, or comfort and strengthen his Disciples against temptations, and encourage them with the expectation of his Kingly glory to come, which now he shewed sometimes some glympses of (as from the Gospel may be observed.

Lastly, God gives Testimony in the Gospel to all Christ offices. by his word and wonders in his life, or at his death: that as they were opposed and disgraced by men, so they were gloriously vindicated and maintained by God.

First, as he was sometimes misinterpreted to have broken the Law, and caused others to break the Law. so he was able as a Prophet to make his own justification from Gods word, in all his sayings, as *Mat*, 12. first part.

And when he was traduced that *Moses* might be advanced, he shewed that *Moses* in his writings was subservient unto him: and wrote of him *Jo*. 5. 46. And as he was accused to deceive the people, so God caused the people to give Testimony to his teaching that no man spake as he spake: and that it was with authority, and not as the Scribes, and as the great Prophet to come he taught all truth, resolved all doubts and questions fit to be resolved, opened all mysteries, applied all Prophecies to their intended purposes, upon any occasions requisite, and also promised afterwards to send his holy spirit to lead his Disciples into all truth.

Secondly, when he was about to accomplish his priestly office, and to put an end to all typical sacrifices, foretelling the destruction of the Temple, and shewed that the Father after a time would not be worshipped at *Jerusalem* as before, nor one stone of the Temple there left upon another, nor thrown down, when the time drew on that he should offer his all sufficient propitiatory sacrifice, to make an atonement for the sins of all his people, how was he persecuted, scorned, derided, falsely accused, blasphemed most unjustly condemned, when he had done all

Quest. How can it be that one of Christs Officers can be so long before the other, as the first 4000 years before the second, and that so many hundred years before the last, &c.

Answer. First, they are not any of them to be understood exclusively in respect of the other, which all according to the revealed will of God had ever since this grand promise made) their being & use to every particular faithful Soul, but they are to be understood of the Eminent and orderly execution of them, in respect of the Universal Church, wherein each of them should be in their glory and excellencie in their due seasons, though (as we noted) the efficacy of all of them was in all times manifest to all Gods faithful people; for though the eminent manifestations of each of Christs Officers of Mediatorship was, is, and will be in order in their several distinct Periods of the World, yet some manifestations or resemblances have been of all three, in all times of the Old Testament, as we have shewed even now (and even to Christs death, although Christs Prophetical office was then most eminent, whereby the will of his heavenly Father was then all along in revealing in all points needful for his Church; and whereby the knowledge and doctrine which God would have set down in his word, concerning the two orders to succeed, namely of his Priesthood and Kingly excellency, was a so according to his pleasure then set down for his Churches benefit in their seasons, and when the proper Periods of them should come. Yet then they had their due uses and manifestations to Gods people (as was said,) And so ever since the Period of Christs eminent Priesthood began under the New Testament from his resurrection: Christ hath also shewed himself a Prophet to his Church, though not in adding new truths to be known and beleived, in substance by his people, for that was fully done by him under the Old Testament, yea the substance thereof (in generals at least,) was set down in the *Pentateuch* or five Books of *Moses*; yet for opening and applying of dark passages to their right purposes, he did that in his own Person, whilst he was upon Earth, in many particulars, and sent his Spirit (as he promised) after his ascension to guide and teach his Apostles, and other faithful Messengers; by such an office of spiritual Prophecie, to guide them into all truths, *Jo. 14. 16. & 15. 26. & 16. 13.* As was manifest in those Prophets and Apostles dayes, and in their degrees in others ever since, whereby they have been enabled to open Mysteries and dark parts of holy Scriptures, which as he hath done, so he will do in all successions of Ages of the World, and in their fittest seasons as he sees good to make them known, &c.

And it appears likewise in the Period to come of this thousand years

reign on Earth with his raised Saints, in which Period his Kingly office will likewise be most eminent: that then his Propheticall office by his Spirit, then according to Gods word to be poured out abundantly, there will be then greater clearness of divine truth, and greater vigour of spiritual grace with wonderful discoveries of Scripture mysteries, creatures, providences, when as he said, *the Temple of God shall be opened in Heaven, and men shall see in his Temple the Ark of his Testament*, Rev. 11. 19. It is Christs eminent Priestly office that obtained those benefits of the thousand years, as in the word they were before revealed: and much use will likewise be (even then) of his Priestly office, till after the end of his said thousand years reign, and the dreadful destruction of the last Gog and Magog Rev. 20. *Even unto the sounding of the last Trumpet.* 1 Thes. 4. 16. that (*Death and Hell being cast into the Lake of Brimstone.*) All those blessed and holy Saints that had part in that first resurrection in the thousand years, and all those dead in Christ, (then) from the time of his second coming to be first raised (then) before the wicked, and Thirdly, all those faithful ones (then) living on Earth in the natural life, who shall then have a change in a moment in stead of a death, with all the others aforesaid, & so altogether rapt up suddenly to meet Christ in the Air, and thenceforth to be ever with the Lord in a glorious condition, 1 Thes. 4. 15, 16, 17. 1 Cor. 15. 51, 52.

5. But because the eminent breaking of the Serpents (*Satan*) head will be mainly manifest in the Period of Christs eminent Kingly office, whereby that great work of his Mediatorship, shall be most gloriously in the shew compleated: (as we now declared) we shall therefore endeavour further to set forth the excellencie thereof, a little touch upon those great things which the holy Scriptures set down to be fulfilled from Christs appearance and coming in the clouds of Heaven to take his Kingdom, and begin his thousand years reign on earth with his blessed and holy Saints: then to be raised, and thence forward to the last judgement, in which interim will be fulfilled all those things foretold concerning many mysteries, whose accomplishment now draws on very nigh: As first, that Anti-Christ with his Complices or Partie shall be destroyed at the appearance of his coming. 2 Thes. 2. 8. When they that would not have him reign over them, shall then be brought and slain before him. Luk. 19. 27. Then he will gloriously manifest himself to his people the Jews, and wonderfully, powerfully, and graciously convert the body of that Nation, and taking the vail from their heart, that they may spiritually as well as visibly, see him whom they had peirced, and be penitent, Zac. 12. 10. So converting them and taking away their sins. Es. 66. 8. Za. 3. 9. Who thereupon be-
coming

cominge zealous and faithful Christians, will occasion the *Gentile* Nati-
 ons (estranged before) to be then brought nigh, and to come in abun-
 dantly at their rising. *Es. 66. 6, 7, 8, &c.* and *Es. 19.* towards the
 latter end: then will begin the resurrection of the just spoken of *Luk.*
14. 14. and *Luk. 20. 35, 36.* Every one in their own order. *1 Cor. 15.*
 Then will Gods Covenant to *Abraham, Isaac,* and *Jacob* be person-
 ally fulfilled, concerning his giving the Land of *Canaan* to them, and
 their Posterity to the end of the World. *Deut. 31. 8, to 11.* Which
 they had not in their life time fulfilled to them, nor having so much
 then as to set their foot on. *Acts 7.* Nor having received that pro-
 mise as saith the Apostle *Heb. 11.* Although he had said *ver. 8.* That
Abraham was called to go to a Land which he should after receive for
 an inheritance, and shews that he with *Isaac* and *Jacob* dwelt in Taber-
 nacles (though Heirs with him of the same promise) and were all bus
 Strangers and Pilgrims on the Earth, and though they sought a Country,
 were not then mindful of that, but sought an Heavenly Country (or of
 an Heavenly Nature, as that there will be, God having provided for
 them a City, *ver. 16.* where they without all the faithful (then to be
 raised) nor without us as saith the Apostle shall be made perfect, or as
 our Saviour pray'd; *Jo. 17. 23.* made perfect in one, as the Lambs wife in
 the New Jerusalem *Rev. 21.* Although they had purchased in their
 lives burying places in the Land of *Canaan*, that their dead bodies
 might keep possession there till the first resurrection, *Rev. 20.* When
 that promise to them will jointly be performed actually, and to their
 seed with them to the end of the World, as is remarkably set down by
 the Spirit of God, *Deut. 11. 21.* As the days of Heaven upon Earth,
 see observation 15. Then also shall the sure mercies of *David* be ac-
 complished; that his seed shall be established on his Throne for ever,
2 Sam. 7. And that before himself, in Christ the great
 King of his people, so long as the Sun and Moon shall en-
 dure *Psal. 72. 5, 7.* See observation 21.

Pag. 18.

Then shall likewise the last Dominion over the Creatures by man
 fall be restored again to the Saints in Christs Kingdom, and the inferiour
 Creatures be also freed from the bondage of corruption, (as the Apo-
 stle speaks, *Rom. 8. Unto the glorious liberties of the sons of God.* Then
 shall every knee bow to Christ, of things in Heaven, and things in
 Earth, and things under the Earth, all shall be subject to his most
 sovereign Authority, *Phil. 2. 9. Heb. 1. 6. Ps. 97.* throughout; see
 Observation 21. in the last part. Then shall be that resurrection of all
 things, and those times of refreshment from the presence of the Lord,
 when God shall send Jesus whom the Heavens must contain till then,

(as the Apostle *Petr* teacheth, *1 Pet.* 3. 19, 20, 21. Then will be those new Heavens, and new Earth wherein will dwell righteousness *Es.* 65. 17. And that King that shall rule in righteousness *Es.* 32. 1. With many other promises of the like Nature, *Es.* 65. &c. Then will be that shall sit upon the throne so wonderfully make all things new, *Rev.* 21. 5.

Then shall the Saints of the most high take the Kingdom, *Dan.* 7. When he shall give it unto them *v.* 18. 22. And all Nations under them shall serve and obey him, *v.* 27. Then shall Christ rule in the midst of his Enemies (not only spiritually as formerly and providentially) but visibly and powerfully where they (his Enemies) did before, as God hath declared, *Pf.* 110. 2. Even by making them his footstool. Then shall the Saints enjoy all the great privileges not only to be freed from the hands of their Enemies and of all that hate them *Luk.* 1. 74. But shall also serve him in holiness and righteousness all the days of their lives; their business and happiness will then be to serve him, *Rev.* 22. 3. Then shall they have their part in the Paradise of God, and in that Tree of life in the midst thereof, and partake of all its twelve manner of Fruits, and drink of the pure River there, and have their part in all those Privileges belonging to the Inhabitants of the New *Jerusalem*, come down from God out of Heaven (as they are described *Rev.* 21 and 22 Chapters, and in many Prophets before, see many of these particulars in the 31 observations more fully set down in our last price, pag. 17. to pag. 39. So that all things foretold of that state of Christs glorious Kingdom upon Earth, will accordingly make it suitable to the excellency of so glorious a King, who will be manifest then to be the only Potentate, *The King of Kings, and Lord of Lords*, and the Prince of the Kings of the Earth, as he is styled, *1 Tim.* 6. 15. *Rev.* 19. 16. *Rev.* 1. 5, 6. Consider to this purpose the twelve foundations of faith in the general Title page, and is it not suitable to the word of God revealed abundantly in this case, as we have shewed in part, unto which very much more might be added to the like purpose, and is it not agreeable also to the Justice, Wisdom and goodness of God therein declared; and even most consonant to right and sound reason (in all soundly reasonable creatures) that where the Son of the most glorious God hath finished that his great work of Mans redemption, and delivered all his Creatures efficaciously from Satans bondage, and obtained for them a new Liberty, Right and Dominion, that there they should have it with him all that time that the Sovereign Lord God of Heaven and Earth hath appointed it for him and them, his revealed will being in that respect so made known in all

Age of his Church; that it should be so fulfilled, neither is that apt proportion of Gods making the World in six daies, and resting the seventh as a Sabbath to be overlooked, that so after the first Millennium, the seventh should be a Sabbathism of rest with Christ and his Saints when he shall so have restored the World, and made it new (as was said) at the restitution of all things.

And though the Will of God was set down concerning these things formerly more darkly, as our saviour in his life-time taught, *Jer. 22. 24. Luk. 12. 32. Luk. 19. 12. 15. Luk. 22. 29. 30.* and other places; and hath since his Ascension into Heaven, strongly asserted (as we shewed) and largely explained in the whole book of the *Revelation*, and chiefly in the 4 last Chapters of that most Divine book; the things belonging thereunto.

And will it not then appear willing ignorance, nor See *Iren. p. 30;* to inquire when we are so encouraged to it by Christ himself? Yea, may it not seem Infidelity? if not,

31. 32.

Page 19. Propriety in some, or at least too much Perverseness in many that will not (after all of so long time

said and done) incline to receive, or much more, that oppose such Divine truth of glorious Gospel-grace; and especially hereafter, when they may take notice, that what ever men have objected, questioned, or doubted, or I conceive what ever (almost) they can with sober and serious minds, upon the due weighing and searching into these things question, doubt, or object, hath been sufficiently answered by a few men of late (for until these late times) some things of this nature were left by others formerly discovered, as by impartial inquiries is easie to be discerned.

See to this purpose Mr. Medes Letters to many Learned men; besides other parts of his works: And Dr. Homes his answers to Dr. Prideaux, Dr. Pareus, Mr. Baylie, and others, lib. 5. of R. R. besides his judicious and learned Explications of Prophecies of the Old Testament, and many pertinent Texts in the New, in the second, third, and fourth Books of the same work; and also Mr. Matons Answer to Petrie the Scotch-man, and what was lately Answered in my first, second, and in the end of my fourth part; or lastly by Mr. Farnworth in most of his Answers to 20 Objections, who (with me) acknowledgeth, that he, till of late times (when upon search he was convinced of the truth of this Doctrine) did at first set upon it to confute it, and as upon some prejudices I likewise formerly did both decline and oppose it, as in several places of my Book may be observed; but

it is truth only (in this respect particularly) we now desire may prevail, and that glorious Gospel-truth too, though at present neglected by many, because not understood by them, nor much inquired into.

But there is one Scripture, of which I shall here speak something, to give light unto it, which I find many stumble at, &c. and which Mr. Mede hath in good part already answered, viz. *Mat. 25.* in that which is said of setting the Sheep on the Right hand, and the Goats on the Left, and a sentence of Absolution first pronounced to the one, and then a sentence of Condemnation on the other: he, in a particular Appendix to his first Letter to Dr. Meddus, concerning the day of Judgment, declares from *Drusius* on *Prophetæ Kofin*, that there is a figure in it, that it is spoken by way of resemblance, to the proceedings among the Jews, who so placed such as were Acquitted or Condemned; and further toward the beginning of the said Letter, sets down, how in the Jewish *Sanctum*, the *Pater Judicij* sat in the midst, with the Assessors on each hand semicircle-wise, and such as were there acquitted, were put on the Right hand, and such as were Condemned, on the Left: and so this Allusion of our Saviour, is not to be wrested to a further purpose, then what by our Saviour was intended by it, to them he spoke to, or to contradict divers other clear Texts of Scripture; and though according to reality, and other Texts of holy scripture, one sort at the last Judgment will have a place of honour to be kept up, upon the general change of all the Faithful to meet Christ in the ayre, and thenceforth, ever to be with the Lord; *1 Cor. 15. 51, 52. 1 Thes. 4. 16, 17.* and the other being raised after them, sent away with a sentence of Condemnation; yet neither this, nor the following words are to be wrested contrary to such Texts; for when Christ afterward speaks to both sorts; first, to tell the Sheep (the Faithful) when he was hungry, they fed him, and thirsty, &c. and they shall answer as follows; when saw we thee hungry, and fed thee; and likewise to the Goats, (the Wicked) I was as hungry, and ye fed me not, &c. and they shall answer as follows, when saw we thee, &c. Few judicious persons (I think) do conceive these things will be actually spoken; but rather the intention of Christ in these representations is to be looked; and we must not strain Parables and Resemblances in Scripture, beyond the evident intent and scope of them.

But this one thing is to be well observed in that whole 25th. Chapter, wherein are contained three parables, or resemblances, all which refer to the Judgment of the great day, in several respects; but yet so

as they are particularly restrained by our Saviour to such as
Page 20. are in the visible Church, or at least where his faithful Ser-
vants are, and so this proceeding would not reach Hea-
thens and Pagans, (who must then likewise be judged) with whom his
people had not to do, and this is more fully manifest from both the two
foregoing Parables; the first of the 5 wise, & 5 foolish Virgins, shewing
the difference between formal Professors in the Church, that want true
Grace, and faithful Christians, which appears, will be (as the context
before and after shews) at Christs next coming, at the beginning of the
thousand years, Rev. 20. & the 2d. Parable of the Talents confirms it to
be so, as our Saviour himself gives ground to explain it, Luk. 19. 12.
&c. so that all these were intended to instruct such as live in the Visible
Church (as they did to whom these things were spoken), in a spiritual
manner, to mind mainly such considerable things as will much concern
them at the day of Judgment, be they good, or bad: First, to see to
it, how they are qualified by true grace for his first coming, or how they
have improved their Talents, for which he will there declare the Faith-
ful approved, who as he saith, shall then stand before the Son of man;
that is, shall then be approved by him, Luk. 21. 36. and be then
received into his joy which we are speaking of, when the Wicked
shall not stand in the Judgment, Psal. 1. but the last Parable, where
some for not Relieving, Visiting, and comforting Christs Disciples, and
for the neglecting of which Christian-Office, and duty, they seem here
specially to be stiled Goats, doth chiefly drive at the state of such
wicked, formal Professors of his Religion, that own not, relieve not,
visit not Christs true Disciples in their wants, miseries, or persecuti-
ons; and to shew how ill Christ takes it at their hands, and will at last
judg them for it accordingly, though now they think it no sin, in a man-
ner, or that they are little bound to it, and much more when such as
live in the Church, injure, hurt, and persecute them: And this resem-
blance of our Saviours seems to be by a *Meiosis* or soft manner of
speaking, imploying more then is exprest, as if he should say, *Take no-
tice all ye that bear the title of Gods people, or Christians, if ye relieve
not, comfort not, visit not my true Disciples, it will be your great Con-
demnation at the Resurrection of the wicked Goats; and for not doing
these things, you shall be with all such then rejected and Condemned by
me; and much worse will it be with you then, if you be found among such
as hurt and persecute them, which will make your Condemnation the grea-
ter, &c.* So that from ver. 31. that last parable appears to be of the
last Judgment, when all Nations shall be gathered before the Son of man,
who as a Shepherd, will separate the Sheep from the Goats, v. 32. 33.
which

which appears to be meant of the last Resurrection, and general Judgement, which the first Resurrection of the Just, in the thousand years, *Rev.* 20. did but prepare for, in the accomplishment of all the promised mercies to all sorts of the Faithful, till then in Christs Kingdome of Visible power on Earth; *Rev.* 11. 18. *Rev.* 20. 4. *Rev.* 2. 26. *Rev.* 3. 31. *Rev.* 21. 7. with many others &c.

All which he shews shall precede the destruction of the last *Gog* and *Magog*: (and surely Christs comment and explication of his own words must needs be best and truest,) after which will be that general rapture and change of all the faithful in a moment, in the twinkling of an eye at the last Trump: *1 Cor.* 15. 51, 52. When all the dead in Christ then, viz. in the thousand years shall rise first as the Apostle *Paul* sheweth, *1 Thes.* 4. 16. That both they with the former raised Saints, and those in the Natural life: (who are twice said to be then alive and remain, *v.* 15, 17. and are there distinguished from the faithful then said to be dead in Christ, as they are also. *1 Cor.* 15. 51, 52. May altogether then meet Christ in the Air, and thenceforth ever be with him the Lord *v.* 17. in that place of honor, for his Sheep on the right hand, which rapture and change of all the Saints at the destruction of the World; when Heaven and Earth will flee away before his face and no place be found for them. *Rev.* 20. 11. Will immediately precede the raising of the Wicked to that last general judgement. But what is afterwards spoken by our Saviour in this Chapter from *v.* 33. to the end, seems chiefly to have respect to such as lived in the visible Church (as we noted before) who are judged as they have carried themselves well or ill towards Christs servants.

So that if this and other like portions of Scripture be duly considered according to their scope, context, restraints and the like, which are observable to belong to them, and are proved by other evident texts of Scripture, they will not contradict other clear Scriptures in this truth, as sometimes by some Persons they are supposed to do.

And so we have done with the Doctrinal consideration of Gods own abridgement of his own everlasting Gospel; which according to the eternal purpose of the Trinity of Persons in the Unity of the Divine Essence, was then published at the fall of Man, from which time Christ as Mediator between God and Man, undertook the accomplishment of that wonderful Gospel grace, and hath been carrying it on since in his general execution of his three great offices, for his Universal true Church.

First of being the great Prophet to reveal all the holy pleasure of heavenly

heaven'y Father, respecting himself and his Church under the Old Testament, and what respected likewise his accomplishment of his other two great Offices of being their great High Priest and King under the New Testament, from the beginning of his actual Victory and Triumph spiritual, (for the most part) in all the time of the Kingdom of the Stone, or the Kingdom of Patience, to the completing and perfecting of his visible Kingdom of power, or the Kingdom of the Mountain filling the whole Earth, (as was before revealed) when this work of Christs, breaking the Serpents head, will be perfectly fulfilled, both spiritually and visibly, totally and finally, from which time of such his perfect victory, will that perfect and perpetual triumph take place for Christ and his Saints that never will have end, in such full enjoyment of blessedness and perfect peace, as no tongues or understandings of Men or Angels can either express or conceive.

*See the fore-runner,
pag. 10. 11 12, 13,
of 17 Theses.*

And all this being the summarie of the Gospel and Christian Religion, might here largely under many heads be further considered and applied; but many compends of the body of Divinity, have in great part excellently done that already: only what respects the general consideration of Christs said three great offices successively, wherein the glory of Christs victory and triumph over Satan is revealed, carried on, and will be fully accomplished, (is chiefly considerable) is little observed or acknowledged by many, and yet the Divine book of Revelation which is the Key to open *Daniels* formerly shut up Mysteries, with many others in the Prophets of old, doth strongly enforce it, and all other Mystical parts of holy Scriptures, do therein concur to make up a summary of the excellent Doctrine, respecting the eminent glory of Christs Kingly office in the third Period of the Reign of the Saints with him, and under him, and for him in the thousand years upon Earth, *Rev. 20. Dan. 7.*

We shall therefore by Gods gracious assistance, endeavour to make such observations and improvements of things of this Nature: (chiefly) as are most suitable unto what is set down before in our explication of such things to those purposes, or rather (as our manner is for brevity sake) to give some short hints of observations and applications, as may be enlarged and further pressed and improved, by all knowing Christians in their own Meditations, and therein we shall so endeavour to set down first something for information. Secondly, something for exhortation. Thirdly, something for consolation to all truly faithful Christians.

First then under our fore-mentioned consideration of what
Pag. 32. hath been said, we may for information observe these particular following.

First, that this brief summary of the Gospel in the Text, as also the whole Gospel in every part and branch of it: is a manifestation of the eternal decreed and purposed grace of God the Father, Son, and holy Ghost, God fore-knew *Satans* pride and downfal, his malice against Man, and the prevalency of his tentations by the Serpent and the Woman &c. And yet in a most holy, wise and powerful way, both at first created, and Universally disposeth all sorts of Creatures, ever since to accomplish his own most holy purposes infallibly: *See more in 17. Thes. in the Prodrom pag. 9. 10. &c pag. 44. 45. &c.*

Secondly, The wonderful glorious Gospel grace held out in the Text, and that powerful, and glorious undertaking of the Mediatorship by Christ Jesus the Son of God therein published, was altogether according to the said eternal most holy decree, and purpose of the blessed Trinity of Persons, in the unity of the Divine Essence, to that end as the Apostle speaketh, *2 Cor. 4. 6. That the light of the knowledge of the glory of God, might shine out in the face of Jesus Christ*, and therefore *iv. ver. 5.* Christ is said to be *the Image of God*, in reference to that shining light of his glorious Gospel, Namely, wherein his Wisdom, Power, Justice, Mercy, Truth, Patience, Loving-kindnesses &c. Even all his Divine excellencies, are made very conspicuous to the Saints in this life, and will be much more hereafter, in that blessed state which shall be in that World to come, *Heb. 2. 5.* When Christ shall come again, *Chap. 1. 6.*

Thirdly, As God was graciously pleased upon the fall of man, to manifest his everlasting Gospel, so Christ hath since by his Spirit, declared his Fathers pleasure therein, in respect of the order, and manner, and way of accomplishing of the work of mans Redemption by himself; (shewing by degrees, of what stock, Sex, Progenitors, and even Person, in some sort: Also when, in what Period of time, or state of things he should come! Likewise how, in what condition, in what manner, by what means he should take mans nature; and also fulfilled, as by the story of the Gospel is manifest, &c. but four Great part of Christs finishing that great work, seems from Scripture, to be founded in an especial manner, upon the highest security of Gods decree: First, for his Death. Secondly, His Resurrection. Thirdly, His Session at Gods Right hand. Fourthly, His Reign in *Sion*, and to the end of the earth; when also will begin his great day of Judgment. First, for his Death, the Apostle *Peter* clearly asserteth, *Act. 2. 25. That the Jews Crucified*

fied and flew Christ by the determinate Council and foreknowledge of God.
 2ly. That such a glorious Resurrection was decreed, the holy Prophet
 declares, *Pfal. 2. 7. I will (saith he) declare the decree, Thou art my
 Son, this day have I begotten thee*, which is explained of his wonderful
 Resurrection by the Apostle Peter, *Act. 13. 32, 33. so Rom. 1. 4.
 Heb. 2. 9.* 3ly. For the whole Imitted time of his Session at the
 right hand of his Father in Heaven, we have that glorious Divine Oracle
 of that most beloved Kingly Prophet, who had unparell'd illumination
 (as appears by his writings) of many things concern-
 ing his seed, Saviour, Antitype, and King, the Lord *See Iren. pa. 37.*
 (saith he) *Pfal 110. 1. said unto my Lord, Sit thou 80. &c.*
on my Right hand (until) I make thy Foes thy Foot-
stool, which is many times rehearsed in the New Testament. 4ly. For
 Christs Reign in *Sion*, and to the ends of the Earth, he places it upon
 the same foundation of the said decree, *Pf. 2. 6. 8. &c.* which are fur-
 ther explained, *Pf. 72. & Pf. 97.* and are *Dauids* sure mercies, *2 Sam.*
7. 16. 25, 26. 28, 29. and the said decree of his Resurrection, *Pfal. 2.*
7. was in reference to the setting of his King upon his Holy Hill of Si-
on, and to the end of the Earth.

The title of the Seed of the Woman, doth both sound forth, and se-
 cure mercy unto penitent and believing Souls; that as the Woman first
 brought sin into the world, so God would in his rich grace, honour
 her Sex, first to bring the Saviour into the world, which for that pur-
 pose is stiled the Seed of the Woman.

Pag. 25.

5ly. As soon as the Woman had sinned, and God had made her to
 know her miserable Estate by his just sentence against her; even so soon
 (O wonder of mercy) he tells her of a deliverer from the misery there-
 of, and gives an evidence both to her, and her Husband, of such his
 grace towards them, in that the Redeemer to come, was to be of the
 same nature with them, the very Seed of the Woman; as also he seem-
 ed to evidence to them, both their justification by covering their
 Nakedness and shame, by Cloathing them with skins of slain beasts, as
 the Righteousness of a Crucified Saviour should serve for their Souls
 shelter; and probably of such beasts as should tipifie
 his death in sacrifice. So then declaring to them *See Iren. pag.*
 particularly, that he would not (as the Psalmist *13, 14.*
speaketh) Destroy them the work of his own hands,
Pfal. 138. 8.

6thly. In that, Christ the said Seed of the Woman, is here declared
 to be, he that should break the Serpents head; it shews how necessary it
 was that he should also be the Son of God, to be able by so wonderful a

Victory and deliverance of his true Church, subduing principalities and powers, and all spiritual wickednesses in high places, to triumph over them gloriously (as the Spirit of God testifies he did, Col. 2. 12.

7thly. The glory of Divine Wisdom, concurring with such grace in mans salvation, is herein very observable, *that the Womans seed should break the Serpents head*; in that the Devils malice and subtlety was very evident, in acting against that weak Woman as he did; so God by the Woman, would bring upon Satan, not only a disappointment of his great and wicked design, but also by her Seed, would effectually carry on that subtle Serpents destruction, in the compleat breaking of his head at the last in all his Babylonish designs & dominion, as the beloved Apostle John declares, 1 Epist. 3. 8. *That for this purpose Christ was manifests that he might destroy the works of the Devil.*

See Iren. pa. 64. 67. &c.

8thly. God that perfectly fore-knew how Satan would work in all ages of the world, to carry on designs to destroy man-kind, hath also fore-ordained how he would by Christ, disappoint all his designs and actions, to that end; and hath suitably in all successions of ages, and still will even unto the end, carry on all his own designs against him, and all according to what he hath in his word (for the main substance) revealed to such purpose.

9thly. Christ hath, and doth, and will in the execution of his three great offices of Mediatorship, disappoint (as his Father hath ordained) all the great designs of Satan, and carry on Gods gracious designs against him. for the deliverance of his people

10th. Christ, as the great Prophet, revealed & typified what he should in his Priestly and Kingly Offices, fulfil and execute in

Pag. 24. both respects. till the Serpents head be fully and finally broken, as was before set down in many particulars, both under the Kingdom of the Stone from his Resurrection and Ascension into Heaven; and under the Kingdome of the Mountain from his next coming, all the thousand years, till the completing of the great day of Judgment.

11thly. Christ, by learning obedience in his humiliation and sufferings, became highly honoured of God, his Heavenly Father, that we might follow his steps therein. to attain the same end; *for if we suffer with him, we shall be glorified together with him*, 2 Tim. 2. 12.

12thly. If Christ, as the great Prophet of his Church, had not revealed the gracious pleasure of his heavenly Father, concerning his Priesthood and Kingly Office, our Faith would not have had foundation to rest

rest upon, for the good he had all along made known to be believed concerning them both. And if he, as our high Priest, had not accomplished what was before revealed, that he was in that Office to perform, we could not have had assurance that he was that our high Priest, and gracious Saviour, and consequently, nor, that he would be hereafter such a powerful King and deliverer for us (as his word hath foretold) but the excellency of each office in their order, do give a greater evidence of, and glory, and splendor unto both the other (as was before shew'd.)

13th. The fulfilling of the great work of Redemption, did not only require that he that performed it, should be Jesus a Saviour (meritoriously) to save his people from their sins. but also that he would be the anointed Messiah, and King of his people, and great Judge of all; that should gloriously execute against all adverse powers, what was everlastingly therein decreed; and by his word before revealed to be done in such a gradual Victory and Triumph, subduing and destroying all wicked Enemies that stood in opposition against him and his people, and to bring them to the full attainment and everlasting enjoyment of perfect felicity.

14th. It became so glorious a King of his people in such Office of his Mediatorship, to be able to reward his Servants the Prophets, and his Saints, and all that fear his name, both small and great, as *Rev. 11. 18* to make his suffering Saints (as his word witnesseth) then to reign with him all that time, wherein he hath eminently begun to tread down Satan under his and their feet, till the last Enemy, (Death) should be destroyed; so that Abraham, Isaac, and Jacob, David, Daniel, and all the Martyrs &c. should stand up then in their appointed lots accordingly & all others in their orders should have their portions therein, to reign with Christ in the thousand years, *Rev. 20. 4.*

15th. It is most suitable to such a King of Divine and glorious Majesty, who is to be the visible and powerful great Judge of the whole World, all the time of his reign upon earth (as the Scriptures declare,) that having amongst his merits and power taken away the evil brought upon the World by all creatures, by Men and Devils, he should have his Kingdom restored in the World, and made a new, in an *Pag. 25.* excellent frame, and that all creatures then should yield their homage to him, by whom they then enjoy, in their orders a liberty of the Sons of God, as the Apostle Paul declares, that then in that state they shall have, *Rom. 8. 21.*

16th. Hence from what hath been before observed, may evidently appear; that there are three degrees of happiness, that Christ at his three

personal comings, works for his servants in the World. First, the redemption of their Souls from spiritual and eternal death by Sin.

By the second, he redeems their bodies, from the prison and corruption of the grave, called by the Apostle *Paul*, the *Adoption*, even the redemption of our bodies, *Rom. 8. 23.* and by our Saviour, *Luk. 21. 28.* That redemption at his coming in the clouds of Heaven, which Saint *Paul* before called, the *Adoption which we with our Spirits*, (as other Creatures also) groan for till that time, when he will also deliver his servants then living in the World, from all their Enemies, and them that hate them, *Luk. 1. 74.* and of the other Saint *John* speaks remarkably, *Who shall then be raised from the dead. 1 Epist. 3. 2.* Though now we are the Sons of God, yet it doth not yet appear what we shall be, but when he (Christ) shall appear, we shall be like him, for we shall see him as he is, that is, personally, and being also in our own glorified bodies, when we shall enjoy all the foresaid glory, and priviledges of the New Jerusalem, come down from God out of Heaven, and of his said Kingdom with him, and the liberty of the Sons of God, (with other Creatures freed then by him from their bondage of corruption, *Ro. 8. 21.*) and so then our bodies together with our souls, shall enjoy that blessedness in that his kingdom upon earth, in the fulfilling of all those promised mercies to the Saints in that state, (as was in many particulars set down before,) with what ever else belongs to it in which respect (as *St. John* speaketh,) it may not appear to us now fully what we shall then be, nor in some respects, (as he saith) (happily) till he, (Christ) shall appear, who will then be admired of all his Saints, and glorified in them, *2 Thes. 1. 10.*

And at his third and last personal coming, when after the thousand years reign Christ will withdraw himself for a little season, while *Satan* with his last *Gog* and *Magog* shall make their last attempt, so above all former most abominably wicked (as is set down *Rev. 20. 9. &c.*) till fire come down from God out of Heaven to devour them in that said attempt, when Christ will again be glorified, and admired of all his Saints in working that last deliverance of all his, and the utter destruction of all temporal and spiritual enemies for ever *v. 10.* And so beginning his last session of the general judgment of good and bad: first upon the sounding of the last Trumpet, to raise and change and rap up on the suddain all his Saints to meet him in the Air; (at that his last coming) and thenceforward ever to remain with him, *1 Thes. 4. 16.* Being then become above all wicked Mens or Devils active or Passive calamities, when the Earth and the Heavens shall flee away before his face, and no place be found for them, *Rev. 20. 11.* But the very Heavens shall pass away

away as a scroll, and the Elements melt with fervent heat, and the Earth with the works thereof will be burnt up, as the Apostle Peter shews, 1 Epist 3. And death it self being cast into the lake of fire (in its capacity) with all whose names are not written in the book of life, Rev. 20. 14. 15. Christ with all his whole mystical body (then compleat in all the members thereof) every one of whose names he knows from all eternity to have been there unalterably written. Then at that his last coming he will carry them all together with him, for as at their last rapture to meet him, none might prevent another, so neither at their last ascension with him into Heaven will (probably) any be (saving in their due order) before or after another, but shall so with him, their mystical head, joyntly enter into the possession of, and altogether with him perpetually injoy that unspeakable glory and happiness in the eternal Kingdom of God the Father, when the Son of God as Mediator, will resign again his Kingdom to him, that God may be all in all. That full reconciliation being made by Christ, his whole mystical body may thenceforth be possessed of everlasting beautytude.

Secondly, proceed we to our next way of improvement Pag. 26.
of this great and pretious Divine truth by way of exhortation.

First in general to search into it, and upon the discovery thereof, duly to prize and improve the glorious Divine mysteries, comprized in Christs breaking of the *Serpents* head, eminently, compleatly and finally: they are the great things of God and the glorious works of Christ as our Mediator, before the fulfilling of that his great undertaking, wherein in this World he will be so admired of his saints, and glorified in all them that beleive, 2 *Thes.* 1. 10. they are an excellent part of the inheritance of the saints, and the more holy they are, the greater share they will have therein, and therefore it much concerns them to know these prerogatives belonging to them, from the foundation of Gods most sure word of Prophecie: men much esteem such things as are reckoned their Perogatives and Priviledges in this short and uncertain life amongst Mortals, like themselves, in this transitory World; how much more then are these to be prized, which will be of so much longer continuance, and in such an excellent state, and will be their first step into a compleat glorious condition in body and soul, where they shall visibly behold Christs glory, which the Father hath given him, as our Mediator Jo. 17. 24. and be made like him at that his appearance, by so seeing him as he is, 1 Jo. 3. 2. Then being made like him, having spirital and glorified bodies, *Even that time whilst the Tabernacle of God will be with men.* Rev. 21. It is not to be doubted but God will give

give blessing to right enquirers into these things, and fulfil to such his promised encouragement.

But in the first place, let all such lay aside all unjust prejudices, which many are too apt to suggest to others, and retain against themselves; and then let them seriously weigh what is soberly and judiciously answered by such as *God* from his word hath discovered such mystical truths unto, in some good measure, especially of late times; for it must be acknowledged, it is mainly *Gods* special work of grace to effect it, and be content therein, to take considerable pains (with the use of all spiritual means, as Prayer, Meditation, Christian conference, &c.) and use thankfully all such helps as *God* doth, or may afford in a matter of such really, weighty concernment, respecting the eminent glory of Christs Kingly dignity, who will then appear to be the Prince of the Kings of the Earth, the King of Kings, and Lord of Lords: and will make all his Foes his Foot-stool, when all Creatures in Heaven and Earth, and under the Earth, shall bow the knee to him, *Phil. 2.* and will reward his Servants the Prophets, and his Saints, and all that bear his name, both small and great, *Rev. 11. 18.* and fulfil all the promises and covenants, and mercies, to the faithful Patriarchs and their seed, and with all the faithful throughout all generations past, it will be found worth all their pains therein: I do confess that I have found by experience, that I never rightly understood the sense of much of holy Scripture till *God* taught me in such ways, by seeking to him by his own means, in some measure to understand these mysteries; and I find others to have the like apprehension thereof. But I shall here say no more thereof, having set down somewhat to like purpose before, in my last part, towards the end of my one and thirty Observations, and what follows there.

2dly. To exhort all sorts, to make improvement also of the former informations, and many other particulars of the same nature, observable from what hath herein been said of the like nature, evidently founded upon scripture; and much likewise of *Gods* dispensations accordingly, even to these latter days fulfilled.

First then (as was said before) since the Foundation of Christs great undertaking of his Mediatorship, between *God* and man, was from *Gods* eternal Divine decree; we are to adore his Counsel therein manifest, without either the least exception against it, or any unwarrantable, curious prying into it; namely, such as is not encouraged and warranted by his own word.

21y. In that the end thereof, was the manifestation of Gods glory in the face of Jesus Christ, 2 Cor. 3. 6. Hence learn from thence to promote Gods end, and aim thine in to glorifie him, in all his excellencies, manifest in the face of Jesus Christ our Saviour accordingly, which appears to be (as it were) Gods Master-piece, to gain the greatest glory to himself in the World, and to Eternitie for such Wisdom, Mercy, Power, Grace, Holiness, Justice, &c. therein manifest.

31y. As Christ hath, as the great Prophet by his Spirit, in all his immediate messengers revealed so many great things in scripture; and since wonderfully fulfilled many of them; and others before revealed, still remain to be fulfilled in their due order, and seasons: so in all such respects we are to know that as it was said of old, so it is still true, that all things revealed without restraint still belong to us and our Children, Dent. 29. 29. We must therefore learn to distinguish between unwarrantable curiosity, and the commanded and encouraged duie of diligent searching the holy Scriptures, especially in all things concerning Christ, or of any thing therein to be known of him, and the rather because (with our Apostle John) it is the Spirit of Anti-Christ that denyeth the Father and the Son: and ille Christum negat (saith one well) *qui non omnia quae Christi sunt confitetur*, He denyeth Christ that acknowledgeth not all things that belong to Christ, from the Authority of Gods word, according to the meaning of those Texts. 1 Epist. 2. 22, 23. and Chap. 4. 3. but more especially, let us take notice that those four great things (as we observed) concerning Christ, are founded in Scripture, upon the highest security of Gods decree, viz. his death, resurrection, session at his Fathers right hand, and ruling in Zion, and to the ends of the earth: though Gods purpose in them hath been much resisted by Men and Devils, for what is past, and will be so likewise for what remains for the time to come, yet as they have not in the least been able to hinder what he had decreed, respecting the former, so neither shall they be able in the least to frustrate Gods purpose, respecting the latter now, in fulfilling, or to be fulfilled hereafter.

4th. Since the woman by Satans temptation, first sinned against God; and as the Apostle speaks, was first in the transgression, 1 Tim. 2. 14. yet God would make her sex instrumental of the greatest good to mankind; let us hence be warned of judging any from the evil they have done, to be irrecoverably miserable when God hath not said so; but the rather in such case admire divine grace; that when Satan towards the weak woman, at first shewed more subtile malice, God would be pleased towards her, to shew more free and abundant riches of mercies; which appears also to be the case of the poor Jews, now under captivi-

ty, after so long a time for their great provocations and horrible wickedness in Crucifying Christ, and Cursing themselves and their Children, yet are beloved (as saith the Apostle Paul) for their Fathers sake, and have great promises of grace to be fulfilled, when all isact (as he also speaketh) shall be saved, and shall enjoy the mercies promised to the fore-Fathers, and be the seed of the Blessed, they and their seed, and their seeds (seed, for ever, and to the end of the world: &c. for God is able to graft them in again into their own Olive-Tree, Rom 11: 23.

5th. In that the Redeemer was to be the seed of the Woman, by whom sin and death was brought into the world, that he might deliver her off-spring from the evil and misery of them both. Hence let us learn to magnifie the wisdom and goodness of God, that both knew how, and also would from such deadly poison extract in such a wonderful way, such a blessed preservative, for otherwise, poor, lost and helplessly miserable souls.

6th. As God hath from the beginning, and doth, and will still, to the end, carry on all his decreed, and revealed, holy, gracious, and glorious designs by Christ, to the uttermost accomplishment of the wonder of his gospel-grace, through him the Beloved: so let us in all those great and excellent things revealed in the word, any way concerning Christ, remember always, that both Gods decrees and predictions, concerning his only begotten Son, differ only from his executions and accomplishments thereof, in respect of their time of fulfilling: for *Page 28.* they ever had an intentional, or purposed being, in reference to Gods Eternal decree and purpose, though in respect of the Creature they are posterior in their execution.

7th. As the wisdom of God is every way above the policy and cunning of the subtillest Creature, so let Christians know and remember, that all the wicked designs of men and Devils, are all but babylonish designs, which will always in their times fall into utter Confusion; which is to be applyed by them, as a Cordial in all tentations and persecutions raised by men or Devils against them.

8th. As God perfectly knew from the beginning, all that Satan would attempt against Christ, and fore-ordained his disappointment in all accordingly: so let us apply this for our encouragement, that God doth the same for every true Member of Christs mystical body, in what ever concerns them; as it was with their head, so it is, and shall be, with all his true Members; he knows all the evil perfectly, that Satan and his instruments hatch, or contrive against them; and will in the issue as fully defeat them all, which is an excellent foundation grounded on his word, and recorded for our benefit, *1st. 15: 28.* upon a like occasion.

9th. Since

9th. Since Satan is disappointed, and shall at last be totally and finally vanquished in the glorious general execution of Christs 3 great Offices of Mediation; wherein Christs Victory and Triumph over him is revealed, and will be fully accomplished in the issue: Then from the weighty consideration of them all, let us be greatly incited to study that useful point of his general execution of them all for his Universal Church, as in many particulars was before set down, because much light and life of Christian Religion depends upon it, and much benefit and comfort is derived to the faithful thereby.

10th. Since Christ, as the great Prophet revealed things, his other two Offices that were to succeed, we should thence be quickened to learn to observe, and apply, and improve the things he hath so revealed, concerning both the other, in the order of their accomplishment to the full and final breaking of the Serpents head.

11th. And therein 11thly, by the example of Christs humiliation, to learn obedience in following his steps, so that we may be exalted with him in the end.

12th. As Christs said three great Offices, laid down the foundation of, and illustrate the glory of each the other. So let us herefrom, learn to observe the Divine wisdom of the great God, in appointing the glorious excellency of the Redeemers work in them, in such a most excellent order as therein is to be observed and acknowledged: for that wisdom of God, manifest in those Offices, is so great, holy, and glorious, that proves it to be Divine, above the reach, or capacity of men or Angels, so much as even ito discover, saving so far as he hath been graciously pleased by word or providence, or both, to reveal it to them, so many fold, as none before could comprehend: so wonderful, as never will be sufficiently admired; so gracious, as cannot ever by Creatures be sufficiently declared; so glorious, as never will enough be by them all adored and magnified: so full of mercy and truth, for which he can never be sufficiently praised. And secondly, In that the execution of the two last of Christs Offices; to wit, his Priesthood; and Kingly glory, shew forth many ways the Divine excellency of the Prophetic Office, that fore-told them to be what they are, and shall be: So each in their being, and seasons, add a further glory to the accomplisher of them all: for his wisdom in the first, is further illustrated by his love and goodness in the second, and both by his glorious excellency to be manifest in the third. And by the wisdom, truth, grace, and glory manifest through that great Redeemer, who hath procured, and will actually confer in the end, a complete blessedness to the Saints, to all eternity in the perfect fulfilling of them all. How, then is that Divine

wisdom, grace, and glorious excellency of the Father, Son, and Holy Ghost, in the decreeing, carrying on, and accomplishing of so glorious a work of Redemption, every way wonderful, for the Faithful to be admired and magnified in all respects, and answerably to be improved by them, who thereby have the security of such unspeakable happiness to themselves. Unto whom also, and for whose benefit, the truth made known in the first, hath been greatly already confirmed and illustrated by the grace of the second, and the truth and grace of both the former, will be made much more glorious in the accomplishment of the last, when all the Saints abilities will be perfected for the praise due to the whole sacred Trinity in so blessed a work, &c.

13th. As the Victory and triumph of Christ in his work of Redemption, is gradually in Gods order appointed: Let us learn
Pag. 29. thence not to wonder that evil spirits, and all evil instruments are not suddenly destroyed and removed, because God will raise glory to himself in his own time, way, and manner of executing his Judgments against the Serpent and all his seed. He could have destroyed Satan at the first; he could have done it when Christ rose again from the dead; he could have taken away all his Usurped-outward, and temporal Dominion in the world, as well as his spiritual in the souls of his Servants then, *when all power was given unto Christ at his Resurrection, Math. 28. 18.* But the will of the most Holy God is sovereign and best, and must be fulfilled; and because to Christ it is now perfectly known, and he also fully concurs in it, he answerably fulfils it in all things, to be done accordingly in their due time, order, and manner; but more especially and infallibly in what is before revealed to be done, which so far as it is discovered, most certainly will be performed.

14th. As it is so natural a principle, that a King should encourage his faithful Subjects, and recompence such as suffer for his sake; that men usually (though they have no particular promises to encourage them) yet thereby think themselves engaged in the one, and upon a confident expectation, will venture or hazard themselves in the other many times concluding upon that, that sufferers for their Prince, shall be rewarded by their Prince. Then how much more should the Subjects of the Prince of the King of the Earth, judge themselves obliged in his service, and engage themselves willingly to suffer in his cause, when he calls them to it; when besides all present recompence, inward and outward; God the Father hath declared for their encouragement; and God the son, and holy spirit, have and do abundantly confirm by Scripture and otherways, that this great King hath a City, *Math. 5. 35.* and that

that City made of God, and provided for the faithful fore-Fathers in this world (yet of an Heavenly nature) where they without us that (believe under the New Testament) shall not be made perfect, *Heb. 11. 40.* But all of us then joyntly, shall become the Lambs Wife, as *Rev. 21.* see Observation 20. *And he will then obtain his Sovereignty belonging to him, Observat. 21.*

15th. If men generally consent, that great Conquerors should be chiefly honoured in the places wherein they subdue Strangers to their obedience, and amongst such as depend upon them (and yet all this is done by the Sovereign hand of Christ, to whom all power is given in Heaven and in Earth) then much more, if he receive for himself a Kingdom, from his Father, and doth, and will subdue all Enemies that oppose it; and will after be honoured by, and amongst his own faithful Subjects in all his Dominions; how much more will this appear to be his due, while he stands in relation as Mediator for his people while he is sole Conqueror in the world; and in such a most holy, wise, and just way, hath such a Kingdom by his Father appointed to him, and he in such wonderful goodness to his Subjects hath given it unto them with himself, *Jo. 17. 22.* that all may be subject and obedient to him, *Dan. 7. 27.*

16th. Since Christ in his word and gospel hath revealed, that at his threefold coming, he hath and will do such great things for his Church, as was shewed, by his first coming (meritoriously) to save our souls from sin and hell, and will by his second begin eminently, to rescue his people, from the hands of all their enemies spiritually, much more then before, and also temporally and visibly in the World, from Satan and all his wicked powers that formerly held them under; till then, and the bodies of the deceased Saints also, (then) from the prison and corruption of the grave, to enjoy in body and soul the great priviledges of the New Jerusalem, come down from God out of Heaven &c. And will at his third coming in a joint and perfect union of all the members of his mystical body, in both their bodies and souls, first rap them up to meet him in the Air, never again to be seperated from him; and lastly, will with himself their head, at once and altogether as his mystical body, then compleat, carry them up into the eternal Kingdom, of his Father, when God shall be all in all &c. this should *Pag. 30.*

warn all sorts to take heed of slighting any part of Christs love-letter in his Gospel to his Spouse, (as that part of her happiness with him in his Kingdom on earth is) thought it hath been in that respect, somewhat secretly or closely folded up in former times till Anti-Christ time was much wearing out, to that end (as a learned man ob-

ferves) that what was fore-told before of Anti-Christ to come, might in its season take place, and be fulfilled.

But now, Christs time, more clearly, to make known such his love to his Spouse in some measure; being come, she must not overlook it, nor much less willingly slight it, in a matter of so very great consequence, and of her own weighty concernment: yea, it ought to be a very great engagement to all faithfull Christians, very much to improve it for his honour, & their own & others great consolation & encouragement, as we shall (by Divine assistance) endeavour further to shew, &c.

17. As *Satan*s craft was seen in chusing the wily *Serpent* to deceive the Woman, learn thence how ready the Devil is to take advantage from any worth God hath put into any creatures in the world, to pervert and abuse the same, to serve his own cursed designs, and to procure a Curse unto themselves thereby; and therefore we may not wonder to see such as are more eminent, either in any inward natural indowments of mind, as Parts, Gifts, Learning, Policie, &c. or in outward condition many times, as Wealth, Honory, Authority, Power, or the like amongst men, the more to be attempted, to be corrupted by him; and therefore all such as are so endowed with greater excellencies, and abilities then others, ought carefully, so much the more, to endeavour to improve them well, least the Devil thence take occasion to make them thereby to do God the more disservice, and themselves the more mischief; and with the *Serpent* thereby to become the more accursed: since the chief good of all temporal things, consists in the right improvement of them, without which they will certainly be shares, and mischiefs to their owners, and besides that they are Talents, for which they must be accountable for, to whom much is given of them, much will be required, Luk. 12. 48.

18th. As the way of Christs victory over *Satan*, was for him to partake of our Nature, and to suffer for our sins; that we might partake of his divine Nature, and be capable of his grace and blessedness, so let all such as are by that means partakers of his Divine Nature and grace, and look for blessedness with him, learn to be willing to take up his Cross, & suffer for him, where he calls them to it, that so following his steps, they may be conformable to him their head, both in the right improvement of their measure, of his grace, and consequently in attaining their portion of his glory.

19th. As Christ when he had suffered and satisfied divine justice, as was appointed of his Father, could no longer be held under the power of death or hell: so let all true Members of Christs mystical body know, that they can be no longer held in the fellowship of Christs sufferings,

ferings, then according to the good pleasure of our heavenly Father, is allotted to them, and that also in unspeakable wisdom, and grace: and therefore hence also should all faithful Christians learn to look upon their greatest sufferings, and death for Christ at the worst; but as a *Serpent* without a sting, that is only fearful to behold, but cannot much hurt them, yea, as so sanctified by Christs sufferings, that they are thereby fitted for the greater happiness.

20th. As Christ did willingly undergo this course of his victory; by dying to kill death: so let Christians be exhorted, thence to learn, that, as he willingly dyed for sin, so they should be willing and desirous to dye unto sin, and to be ready to dye for Christ (if he require it,) or live unto righteousness, (as he commandeth) that they may live and reign with him in the thousand years on earth, (as was storied of some in the Primitive times, that upon that account were forward to suffer Martyrdom) and that ever after they may be happy with him, in Heaven, &c,

21. When Christ had gotten the victory over sin and Satan, by dying, he could no longer be held by them, from a glorious
Pag. 31. triumph over them: so all true beleivers once being such, should know that they themselves, can be no longer held, (as the Apostle speaks) *from being more then Conquerors in all their Tryals; through him their head and Saviour*, then as his living members is allotted to them.

22. As Christs victory and triumph, is a most sure pledg to all faithful Christians, that they shall have their part of victory and triumph with him, so it should teach them, so to stand up with courage, against all the enemies of Christ, and their own souls, as being finally unconquerable through him, and in that respect more then any other conquerors in the World, that they shall not afterwards be conquerable again, for therein is manifest the glory of Christs redemption, that such as he saves can never again be lost.

23. As Christs spiritual victory and triumph, hath long been powerfully manifest by Scripture, and experience from his resurrection, ascension, and sitting at the right hand of God, to make intercession for the faithful: so ought all such to labour to find and exercise, in themselves, in Gods way, and means, such a spiritual victory and triumph in their own souls, by dying unto sin, by rising unto newness of life, by setting their affections on heavenly things, not on things on the earth; by looking by the eye of faith to him that interceeds for them, at the right hand of God, that so Satan may daily more & more be subdued by them;

24. As Christ at his coming in the clouds of Heaven, will eminently make his foes his footstool, so to make way for his glorious Kingdom,

as Mediator, and his reign with his raised Saints the thousand years, so the manifold blessedness which we shewed will then ensue, upon that condition is so full of heavenly joy and comfort, that it should strongly encourage Gods faithful servants, to labour earnestly against all that stand in their way, to the attainment thereof, and the eternal happiness ensuing thereupon; to all such as have their portion therein; and likewise since, then not only the corrupting causes of their happiness, to wit, Satan and wicked men will be removed, but the excellencie of the grace of God the Father, Son, and Holy Ghost, will be eminently manifest to the Saints, (then) in the natural life, amongst such Nations as shall then be saved, who shall walk in the light of the New Jerusalem, Rev. 21. 24. Es. 60. 3. and (probably) that an excellent comfortable communion of all sorts of blessed Saints and Angels by a special dispensation will be enjoyed by them, so that Gods name will then be *hollowed, his Kingdome come his will be done* (then)

See observation
20 latter end.

in Earth as it was before in Heaven (as our Saviour hath taught us to pray and beleive) and his word largely gives us foundation for both: how should our faith and prayer for these things, together with a godly conversation, be strengthened and encouraged to hasten them, and accordingly our studies and endeavours be excited to promote the truth of such Divine doctrine of glorious gospel grace as in many branches thereof was formerly set down, upon all which and the like considerations, how should Gods people be carried on with an earnest longing after, and spiritual loving of the appearance of

See the 31. Observations in the last part.

the great God, and our Saviour Jesus Christ, 7. it. 2. 13. and by which means we may have a strong evidence (with the Apostle Paul) *that a Crown of righteousness shall then at his appearance be given to us*, because upon such Scripture motives and considerations we love it, (as he speaketh) 2 Tim. 4. 8.

Our third way of improvement of this doctrine of this
Pag. 32. gospel-grace, remains now to be considered, for consolation to Christs faithful servants, in that it doth not only appear from sacred Scriptures, that Christ Jesus hath efficaciously wrought in general the work of redemption for his people, as the Scripture most evidently sets forth; but that he hath in such order, according to the divine decree, and according to the revealed most Holy, Wise and good pleasure of God therein declared, and by the spirit of Christ as Mediator, and the great Prophet of his Church and people, further instructed and

and taught them by his immediate messengers, that what he was to perform as their great high Priest, he hath answerably almost fulfilled in its time in making atonement unto God the Father for their sins, and so long since continued to make intercession for them, at his Fathers right hand in Heaven, and consequently will also as their mighty King, and great Redeemer, most certainly so fulfil, (as in his word he hath set down,) that third great office in its season also, to be performed, that so his peoples souls shall not only be delivered from sin and death spiritual: but the bodies also of all the faithful, who have dyed before the time of the appearance of him the great God, shall then in their order, be raised from the *prison and corruption of the grave*, that they may both body and soul together in a blessed vision, (being made fit for such ha, pires) behold his glory in his own Person, in that kingdom, which his Father hath given him in the world, when they shall there be made like him, and as the *Spouse of Christ, and the lambs wife, Rev. 21.* injoy spiritual solace, and heavenly communion with him personally, and by that means also with the Father and the holy spirit, and with all such said members of his mystical body, being then made perfect in one, as *Jo. 17. 23.* he prayed on earth) that so likewise they may have heavenly communion then one with another, in that his kingdom of power on earth, and as such his living members of the same mystical body, rejoice together in the blessed estate one of another, when *Abraham, Isaac and Jacob, David, Daniel,* and all the Prophets, the Apostles and all such saved Saints, shall enjoy there their portions, and stand up in their lots at that first blessed resurrection, *Rev. 20.* or resurrection of the just, *Luk. 14. 14.* in that world where those children of the resurrection shall be, *Luk. 20. 25, 36.* called by the Apostle *the world to come, Heb. 2. 5.* which he speaks of *Ch. 1. 6.* when God brings his Son again, to wit, the second time into the world, &c. and when there shall be the new heavens and the new earth, and the restitution of all things, with all the excellencies, which according to holy scripture, belong to the 1000 years of Christs reign with his Saints upon earth, *Rev. 20. 4. Rev. 5. 10.* which is the first step & degree of perfect and perpetual happiness, to the raised Saints: during which state also the condition of all such as then live in the natural life in the world shall be exceeding blessed in what they are then capable of receiving, but shall be in due time made partakers of perfect blessedness with those raised Saints; over whom (even then) the second death shall have no power, but shall by Divine goodness be preserved to eternal blessedness out of the reach of all their Adversaries then actually subdued, or utterly destroyed,

The strong evidence, the comfort, the harmonious agreement of these and the like Divine mysteries contained in holy Scriptures, and belonging to the doctrine of Christs reign upon earth, the thousand years, (though set down in a divine mysterious manner in holy Scriptures,) yet are so full of heavenly sweetness, and spiritual grace, being once rightly discerned, and carry such evidence of truth along with them, to such as duly search those Scriptures, which mainly hold them out, that they are abundantly beneficial, and delightful unto the right owners of them: in worldly things men are studious of all their interests, if any Company of men have a Charter from their Prince, containing great Priviledges, though hard to be read, and more hard to be understood; yet how diligent are they to seek information & advise therein, or what pains will they take to get skill themselves because they esteem their immunities, of great moment therein contained: but how much more should all true christians, be careful to know the worth of such divine Priviledges, in such a state, for so long continuance, which will not fall into nothing, as all earthly Priviledges from men soon may, and at last certainly must: but will be perfected when that state is past in eternal beatitude; there is no truth of gospel-grace respecting these things, but (as of all divine truths it is certain,) it is of more value then the whole World, the glorious wisdom and power and goodness of God, and all other his excellencies manifest in such a way of contriving, ordering and accomplishing the work of Salvation, and Redemption by Christ Jesus his Son, and the effectual operation of the holy Ghost, is by this means made much more glorious, in the eyes and hearts of his people, to whom he so discovers such divine mysteries, of his gospel, (as these are) and it will more fill the souls of the faithful, with rejoycing, to discern these things so, that as our Saviour saith, *that when these things come near to be fulfilled, his servants may lift up their heads, for their redemption draweth near, Luk. 21. 28.* Not only from the hands of all their enemies, both spiritual and temporal, to serve him in holyness and righteousness, without any fear of them, but that the faithful deceased, have then approaching the Adoption, even the redemption of their bodies, Ro. 8. 23. from the prison and corruption of the grave, with the addicaments of all that excellencie, of the glory, and excellencie, and happiness of the vision of Christs glory, in his kingdom, and communion with the Father, and the holy Ghost, and all the blessed then in that state with them, which shall most certainly see perfected in the kingdom of glory for evermore.

O how

O how should the consideration of the wonderful decreed, reveal'd, and so far fulfilled glorious grace of the gospel of God, the Father, Son, and holy ghost, aff. ct the souls of his people, which is in such a wonderful manner undertaken, and so far carried on, and in such a glorious manner, (according to Scripture) and shall be most certainly accomplished, when he will be so admired of all his Saints, in his kingdom of power on earth, so to make way for a blessed eternity.

How should Christians hence learn to contemplate, upon the many great things in this subject, from the Scriptures of truth set before them; how should they admire the mercy, wisdom, power, and goodness, of God the Father, Son, and holy Ghost, who have so wonderfully contrived, revealed; and so far carried on, so great and glorious benefits in the World, not only to be received by faith, but by actual fruition to be enjoyed so

Pag. 34.

long in their passage to eternal happiness, *Rev. 5. 10.* How will the glorious excellency of Christs person, be therein admired by them, *who is the brightness of the Fathers glory, and the express Image of his Person. Heb. 1. 3.* who then will appear to his Spouse indeed, *to be the fairest of ten thousand, altogether lovely, and fully delightful in her eyes,* whose loveliness the Scripture is large in setting forth: but yet when she shall then behold it, she will see cause to acknowledge with the Queen of *Sheba*, concerning *Solomons* wisdom, honor, and magnificence, that the half thereof was not told her, to what she will then experimentally find, at least in regard of the scantiness of her former apprehension.

O the unlimited love of that heavenly bridegroom, that at so great a price, hath purchased so dearly such a bride unto himself, who then shall happily solace her soul, yea, her whole self in his love: O the unconceivable weight of his undertaking, in such a wonderful glorious and gracious work of his Mediatorship with God for us: every way to be admired, and especially if we consider, first, for whom he hath done it, namely, for such as deserved nothing less; and with whom he was so to make our peace: namely, with the most holy and righteous God offended with us, and for what offences, not few, or small ones (if such against an infinite God, could be supposed) but for such as were of an infinite guilt, & provocation, by ingratitude, disobedience, rebellion against his divine Majesty, and all this for such persons as sought no peace for themselves, or reconciliation with God, and such as no creatures could either help, or counsel what to do: such as ever would (if they had con-

tinued longer in the World,) still have desperately run upon their own ruin remedilessly otherwise : but as none other but he the only Son of God could have performed it, so none other would once have gone about such an undertaking : and this great work, (as we have shewed he carrieth on all along in that glorious general execution of his three great offices, for his Universal Church, as their great Prophet, Priest, and King, in the three great Periods of the world, the last whereof will most set forth before his Saints, his Divine and wonderful excellencie, (as his word shews) and the greatest efficacie of his Victory and triumph : (long begun spirituall (creitly) before that time) but then to be eminently carried on, both spiritually, and visibly, against and over all adverse powers of Satan, and evil men in the world, to the attainment of a blessed Sabbatisme of rest for and with his Saints : *Heb. 4. 9.* wherein will be freedom from all their assaults : and at last to be perfected in everlasting celestial glory, into which he will at length, carry his whole mystical body, at once together to be evermore thence forward securely possessed and enjoyed by them.

Who can sufficiently conceive of the infinite compassion of Christ Jesus our Saviour, in this undertaking for such persons, unto whom as God he had no engagement, and yet when they were fallen, he would for their sakes become man, in such away, and for such purposes, as are every way wonderful to consider : (if duly weighed) and such they were from whom he could have no encouragement, nor could

Pag. 35. for the future expect to receive, any advantage as from themselves : but evidently should suffer much disadvantage by them, he being for such to satisfie infinite justice offended, to appease infinite wrath incensed, to indure infinite misery, by then deserved, yea, which seems yet more wonderful, to purchase for and conferre upon such miserable creatures, infinite and eternal happiness, even upon such sinners as had deserved to be, (and which otherwise had been likely ever to have been) infinitely and eternally miserable ; and all this to be carried on in such a wonderful manner (as the Scriptures set forth) in the total and final breaking of the *Serpents* head, after so many thousand years together, in the Prophetical and Priestly offices, (as we shewed) he had been carrying it on, before the Sabbatisme of rest, for him with his Bride, which he so undertook for, should be happily obtained and enjoyed. And how is the incomprehensible grace and goodness of God, the holy spirit to be admired, who wrought in all this work together with Christ, and in all Ages, hath made Christs undertaking available and effectual, to all the true members of his mystical body, and so will do to the end, when they of themselves, neither could

could nor would otherwise have been capable of receiving the great and manyfold benefits of Christs Mediatorship, if the holy spirit by an all powerful work of divine grace did not create a capacity in them to receive it, and also enable them so to do ; so that until such a work be wrought in them, there is nothing in the least to move Christ to do any good for them, but all in them to the contrary : so that nothing but his own inexpressible goodness, his infinite free love, his most tender bowels of compassion, towards such wretched sinners did carry him on in that work.

But here let us a little represent the nature of that wondrous undertaking, so far as a conceived resemblance may reach, (for his love therein is without paralel,) to set it in some part before our view : we should think it a strange thing, in the world, if some King or Emperor on earth abounding in wealth, prosperity and honor, should freely out of compassion become a surety or redeemer for an helpless bankrupt, and bon slave that was engaged in such debts and ransoms, that none but he could pay, and yet had no ingagement to him, nor encouragement or expectation from him, and yet he stands obliged both actively and passively for him, and this to one Potent any way to revenge or satisfie himself upon this sinner thereof ; and such engagement is upon infinite penalty, yea, and that miserable person to have numberless numbers of such engagements lying upon him, for every Christless sinner hath a world of sin, and every sin is more hayncus then the whole world can satisfie for, (if this or many other worlds were to be given,) how far short then must all created capacities, be to conceive how many worlds were sufficient to satisfie for such worlds of sin, in such a world of sinners, and this work to be necessary through all successions of ages, that (as the Apostle speaks of Christ, *Heb. 7. 25. He must ever live to make intercession for them : ever since sin entered, and death by sin passed over all men,* he hath been powerfully doing this work, to save his people to the utmost, yea let me *Pag. 36.* add, he did from eternity, resolve upon this undertaking, and fore-seeing the fall of miserable lost helpless man, by the subtilty of Satan, did (as we may say) interceed with his Father afore-hand, that that he might so in due time become an intercessor and full redeemer for him, so to deliver *Israel* (as we shewed) from all his adversity, when no other means or person besides him, had been sufficient to have accomplished it, he knew well what it would cost him before it was fulfilled, what labor, what sorrow, what groans, what shame, reproach, and and ignomy amongst men in the the World ; he knew what wounds, blood-shed, sweat, yea, sweat of blood, for very anguish of Spirit, he should endure, nothing of mens rage, or Satans malice,

of his Fathers wrath was hidden from him: he fore-saw what a man of sorrows, and how acquainted with grief, he must be to do this, *Es. 53.* 3. and fore-told it too by his holy Spirit: he knew that his most precious soul should be given up for an offering for sin, *v. 10* he knew what shame, what scorn and contempt, what spitting upon, what mocking and derision, with stripes inflicted in that cause he was to undergo; and yet pass over all with a Lamb like meekness, he fully knew what tentations or sufferings, or death, with utmost contempt and disgrace in the World; in respect of his most sacred Person, in body, soul, or spirit, he was to go through, and in regard he had not only the wrath, and rage of the Creature against him: but that he had also the infinite wrath of the Almighty, and most just God, to grapple with, which would now, (if it lay upon all saved persons still) as it doth, and will lye upon all damned men and Devils, even press them all down to the extremity in the bottomless pit, under the weight of that infinite displeasure to all eternity. Moreover such his undertaking was, not to free his people from infinite wrath and misery only, nor to set them in as good a state, as they were in before, (though that he will do likewise in this World) but to uphold them there from falling again, and to raise them higher, to make them more happy, yea unspeakably, perfectly blessed to all eternity:

Quest. Doth not our Saviour tell his Disciples, they must in this World have trouble, and are not we told we must through many tribulations, enter into the Kingdom of God, and doth not Christ call all his to take up their Crosse and follow him, &c.

Ans. It is true, in the present state of things in the kingdom of Patience; whilst the faith and patience of Gods people is so to be exercised while Satan by usurpation continues god of this present World: αὐγος τετς as the original decyphers it and him, in many places in Scripture, they must through many tribulations enter into the Kingdom of God: namely while the kingdoms of the world

See. Irenicon. are become the kingdoms of our God, and of his Christ:

Page 47. namely in their immediate use, till he take to himself his great power and reigneth, for if the children of the Bride-chamber, must not mourn while the Bride-groom was with them, at his coming in humility to dye at first on earth: much less shall they do so when he cometh to reign here: whilst the Tabernacle of God will be with men, when there they shall behold his glory amongst them, for then he will wipe away all tears from their eyes, Rev. 21. 4. and 7. 17. nor death

death nor sorrow, nor crying, nor pain, &c. but their suffering condition at the present here, will turn them to their future advantage, both in his kingdom of power and glory, for *Page 37.* they do but (as the Apostle speaketh) here now in the mean time fill up the measure of the sufferings of the body of Christ, wherein every member hath his just proportion assigned unto it, and from which, neither we our selves, or our friends, can diminish any thing: nor our enemies add any thing; unto what God hath appointed, and Christ in all such sufferings, suffers with us, his bowels of compassion still yearn towards us, he himself still stands by us, and under all our infirmities and weakness supplies strength unto us, he receives all our tears in his bottles, all our sighs, our groans, our sorrows are ever before him, noted in his book, we shall not in this present state be tempted above measure and the consolations of his grace and spirit will be near unto us; and so that (as with the Apostles) as our tribulations abound, our consolations shall super-abound, yea, they shall enter into and replenish our souls, and the peace of God which passeth all understanding, will settle upon our hearts, and fill us with his love, the great reward that Christ brings with him at the next coming. (as he saith Rev. 22. 12.) will abundantly answer with injoyment, all our former wants; and recompence all tribulations past, with present injoyments, when he begins to reward his servants the Prophets, and his Saints, as Rev. 11. 18. Rev. 22. 12, The great and glorious prerogatives and privileges of such condition with Christ, and his raised Saints on earth will then answer all, as the representatives were in vision made to know many hundred years past, Rev. 5. 10. Wherein they so long beforehand exulted in assurance before the fruition thereof, then saying, and we shall reign upon earth; and also that abundant grace then to be vouchsafed to the saved Nations; then living and walking in the light of the new Jerusalem, Rev. 21. will be (then) very delightful to all faithful souls; yea, the very Creatures exemption then from the bondage of corruption, in the time of the new Heavens and the new Earth, and restitution of all things; will add great consolation and rejoicing to them all, but above all, the beholding of Christs glorious Person, (as was said) in vision by the raised Saints of all sorts, will make that their condition in Heaven upon Earth; all the time the Tabernacle of God so remains with men, and he shall dwell with them: and so also their Communion will be (then) with the Father and the holy Ghost, and all the true members of Christs mystical body, (then made perfect

perfect not in spirit only, but in body also,)being freed (as we shewed from the prison and corruption of the grave, according as we observed, that a threefold benefit redounds to the faithful, from the threefold coming of Christ, their souls freed from sin and spirital death at the first, their bodies and persons from the tyranny any misery, which formerly they were oppressed with, by sin and Satan, and wicked men ; and the deceased in Christ, then freed in their order, from

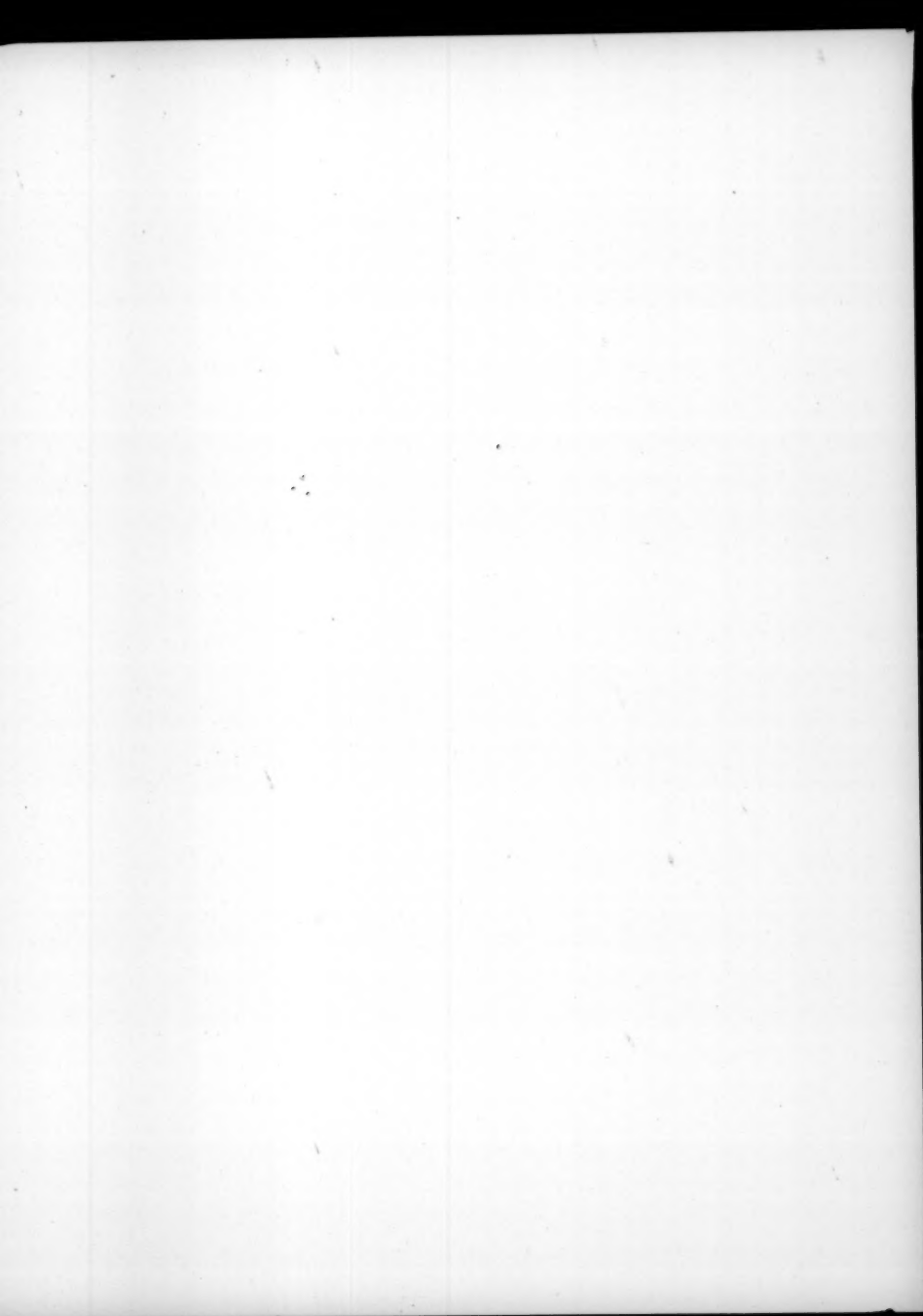
Pag. 38. the prison and corruption of the grave, to enjoy together with their souls, all the said happiness of that kingdom of God in the world, and by the third to be wholly made perfect, in the fulness of all the members of Christs mystical body, by the last resurrection, charge and rapture in a moment, or twinkling of an eye, to meet Christ in the air, at the dissolution of all things, and thence upon compleating of the whole day of his judgement : to be carried joyntly together with him, ever from thence to be with the Lord, from the said rapture, and to all eternity, in fulness of glory and happiness. And all these ought so much the more to affect beleiving Christians souls, by how much the fulfilling of many of them, appears from Scripture to be neer approaching, and the rest thereupon in their order, hastning on (as we have shewed in our Parallel of *Daniel*, and the book of *Revelation* from *Page 35.* to *Page 42.*

And therefore since these things are so, what manner of Persons should all faithful Christians labour to be, (as saith the Apostle) in all holy conversation and godliness, *2 Pet. 3. 11.*

What concerns the terror hence for ungodly and impenitent sinners : see in the end of the finishing subject of the eternal Gospel by Christ, and the holy Ghost, upon *Rev. 22. 20.* in our fourth part.

ERRATA.

PAge 17. l. 21. for shew, r. issue. p. 18 l. 3. r. lost, not last. before p. 21. l. 16. r. with, the, not which. p. 21. l. 7. add his. 2 lines before p. 25. by not amongst. and next line amongst not by.



ΕΥΑΓΓΕΛΙΟΝ,

ΠΡΩΤΟΣ ΚΑΙ ΤΕΤΑΡΤΟΣ

THE FIRST AND LAST PREACHER.
OR, THE

Everlasting Gospel.

First begun by GOD the Father, Gen. 3. 15.

He shall break thine head; and thou shalt bruise his heel.

Finished by GOD the Son, and Holy Ghost, Rev. 22. 20.

Behold, I come quickly, Amen. Even so come Lord Jesus.

Summarily set down, and seasonably applied for the use of Gods People in these latter (or in Heb.) Postremity of days. Manifesting that after the decreitive and declarative breaking of the Serpents head by Christ, joyntly with the Father, and with the Holy Ghost, before he began his Mediators Offices, &c. that he hath ever since been doing of it executively, in the eminent performance of them, as the great Prophet, under the Old Testament, and Priest under the New Testament; And will as the Great King, Visibly do it, at his appearance and his Kingdom, 2^d Tim. 4. 1.

By William Sherwin, Minister of the Gospel.

Ὁ Θεὸς τῆς εἰρήνης συντρίψει τὴν σατανάν ὑπὸ τῶν πόδεω ὑμῶν ὀλίγον χρόνον.

And the God of Peace shall bruise (or tread) Satan under your feet swiftly.
Rom. 16. 20.

Rev. 22. 12. *And behold I come quickly, and my reward is with me, to give to every man as his works shall be.*

Rev. 3. 21. *To him that overcometh will I grant to sit with me in my Throne, as I also overcame; and am set down with my Father in his Throne.*

Printed in the Year MDCLXXI.

CHRISTIAN READER.

See Obser.
14 in our
4th part.

TH Erenson our Saviour does, Mat. 13. 11. why the learned leaders of the people knew not the mysteries of the Gospel in his own time, when those poor unlearned fishermen, his Disciples, those Babes in comparison of the wise and prudent of the world in appearance (then) was, That it was given to the one, but not given to the other, it is true, in a latitude of all discoveries of Gospel-mysteries, even of such as are more notional, 1 Cor. 14. 19. but more of the Spiritual understanding of them, v. 22. they are the peculiar work of the Spirit; but the way of the discovery of Gospel mysteries concerning the latter times [or as the Hel. Postremity of dayes] is exceeding wonderful to such as in any good measure they are made known unto: For the wisdom of Gods Spirit in setting them down all along in holy Scripture, appears somewhat therein, in resemblance to some exquisite Artificer in framing all the parts of some curious Watch, or Clock, in their orders, but afterwards by degrees sets them together yet sets them not on going, until some Buyer comes that is willing to come up to his price, but then he puts on the Spring to the Watch, and hangs on the just weights of the Clock, to set them on going for such Buyers use; and then each part appears fully suited to his part; every wheel moves his fellow, and every nick falls into his due place. So such, as by Spiritual industry, by faith, with humiliation and prayer to God, in meditation and searching holy Scriptures by themselves, and in using of Christian conference and discourse, with any other helps which God may afford them from others, will hopefully in such manner, really come to buy that Divine wisdom (being sensible of the great worth of it) and so thoroughly bargain for it, and shall very probably, make an happy purchase thereof; whereby they may at length find, The Christs Revelation is that true Spring and Weight in all that curious Piece of Divine Wisdoms contrivance, respecting such mysticall Prophecies, which will make all such Divine mysteries truly advantageous to the benefit of his Church (though but by degrees) and in his own time, (as many in all times since the giving of that book have comfortably found) it is that Divine Key given by Christ in his own time and way to open Daniels formerly shut-up mysteries, without which, I believe, it had been impossible for *Adam* Angels to have discovered much of his heavenly Visions therein explained. Besides some things in Ezekiel, Joel, Zachary, and other Prophet: yea Moses, Balaams, and Enochs Prophecies, are for our use in many things enlightened thereby, and aptly by such help, fall in to their due place in their Divine contrivance, and are therein as one wheel fitted for the motion of another. But this manner of proceeding Ordine analytico, as we may say, to find out the first by the discovery of the last, and that mysterious also (though we gave some directions to that purpose formerly) yet many upon some difficulty appear backward to make improvement thereof. See our last directions to that end to the Reader after the Parallels.

We have now therefore to make the way of the Discovery of such Mysteries of the latter times yet more easie, being by Gods grace and truth led on therein, to whom the glory thereof is altogether due, here also endeavoured to proceed to such purpose, Ordine Synthetico, working in such truths in order as they have been, and are in fulfilling, in applying Gods Summary of all Christian Religion, Gen. 3. 15. That the Seed of the Woman shall break the Serpents head: according to his own large Scripture comment, which he hath made of it in the whole Bible: confirmed also by his experimental fulfillings of it in great parts to these present times; and this may not only be useful as a Praxis to hard rules of Art, until cleared by examples (to which also our references added may serve also for a kind of Comment) and that being practically applied upon Scripture grounds, may more aptly, by Gods blessing work upon Christians Spirits, that at length they may be farther moved to inquire in to the strongest foundations, that Christ in the book of Revelations, as we said, hath himself laid down to build these truths upon; and yet notwithstanding many parts of Scripture being hereto applied, according to the intent of the Spirit of Christ, have each one in their order and place, their due use and evidence to such intent likewise, though Christs in the Divine Book, as we hinted, is the chief Spring-head of all such living waters of such glorious Gospel-grace to be enjoyed in this world, for the comfortable and gracious discernment whereof, I shall by his grace, after these poor endeavours, continue an humble and faithful Petitioner at the Throne of the heavenly grace for a blessing to all due seekers thereof.

The Scheme of the ensuing Treatise, on Gen. 3. 15.
Shewing.....

First, that the breaking of the Serpents (Satans) head, *Gen. 3. 15.* is Gods own suumary, or comprisal of all holy Scripture, and Satans dethroning Sentence, whereby his power by degrees should be totally and finally taken away, (which hath been decaying ever since) and liberty to be procured by the second *Adam*, to the sons of God, and even to the inferiour creatures with them in the Issue, which was lost by the fall of the first *Adam*. p. 1.

Whence the whole Bible is become all Gospel to the Saints, as is shewed in five heads: First, in the penning of the Moral Law. Secondly, Of the Cereimonial. Thirdly, The Judicial. Fourthly, in the story and example set forth in the whole Scripture. Fifthly, In all the special words of Gospel-grace therein contained. p. 1.

Secondly, The Text considered two ways, {
 1. As to the genuine signification of the words, wherein divers expressions are opened and explained. p. 2.
 2. As to the sense, purport, and intent thereof, in six heads particularly:

1. Who the seed of the Woman is. 2. Why he is called the seed of the Woman [for four reasons.] 3. Why Satan is stiled the Serpent, [for four reasons.] 4. What is meant by the Serpents head:

Where is considered {
 1. His head of craft and subtilty, as his natural head.
 2. His headship of usurped Power and Dominion: as his politick head. And that again,

1. Merely Spiritual, over fallen Angels. 2. Merely corporal, over inferiour creatures, from mans fall. 3. Mixt, both bodily, spiritual, and external, in respect of fallen mankind: in regard of whom he hath exercised a threefold Dominion in the world (as he is by usurpation the God of this world.) First, perverting or paganizing the Civil Powers of this world. (usually) 2. Corrupting many times the Ecclesiastical State of Gods Church. 3. Sometimes both the Ecclesiastical and Civil, to abuse them in his service. 4. By that Masterpiece of his, viz, of his craft to model one Antichrist of both, in a strange monstrous beast, consisting both of its Ecclesiastick and Politick capacities. p. 5.

Fourthly, What it is to break the Serpents (Satans) head: namely, as God hath appointed, and in his Word revealed, how his cursed Babylonish designs shall be disappointed successively, and in what times, and

The Scheme of the ensuing Treatise.

and order, his Dominion in the world shall be broken, by degrees, and at length utterly taken away, and abolished, *p* 6, (as follows in the next place.) 6thly, and lastly, how, and in what way and order Christ (the seed of the woman) hath, and doth, and will break the Serpents head by degrees, utterly: where again is considerable, how he broke it before he began his Mediators Office in general: and that jointly with the Father, and the Holy Ghost; First, Decretively, by a joint and eternal Decree, in all respects, to do it, as at any time since he hath revealed and fulfilled, in whole or in part. 2dly. Declaratively, upon the fall of our first Parents, and sentence against the Serpent, when this grand Promise in the Text was made, &c. *p* 6.

See the
fore-run-
ner *p* 11.
Theses 10.
11, 12, &c.

Again, He hath done it since the undertaking of his Mediatorship Executively; First, by-revealing by his Spirit, in all his immediate Messengers, the will of his heavenly Father, by degrees, concerning that his great undertaking: and 2dly, to carry it on in all times in order and manner appointed by the Father, accordingly by the powerful working of the Holy Ghost, making that an efficacious means also, under all wayes of Gods dispensations of Grace in all times, to all truly believing souls. *pag* 6. ----- And this he hath from the fall of man performed in his most eminent execution of his three great Offices, of his being the great Prophet, Priest, and King of his Universal Church, (wherein particulars are also included) in the three great Periods of the World: The first under the Old Testament: the second under the New Testament: the third from his next personal coming in the clouds of Heaven, all the time of his great day of Judgment, or Reign in the World, as distinguished in Holy Scripture, &c.

In the first, as the great Prophet, revealing his Heavenly Fathers pleasure in all things concerning himself and his Church.

In the second, executing
his Office of Priesthood, as
before revealed & typified. {

1. By his oblation.

2. By his intercession.

{ In the New Te-
ment. *pag* 8.

In the third, from his next coming in the clouds of Heaven, he will begin his eminent Kingly Office with his great day of Judgment, *p* 7.

See the Pa-
rallels of
Dan. and
Revelati-
on, in the
Roman &
Christs
Monarchy.

Christ as the great Prophet re-
vealed in the Old Testament,
how he will break the Ser-
pents head under the New
Testament.

{ First, under the Kingdom of the
Stone, or the Kingdom of pati-
ence chiefly spiritually in the pre-
sent state of things, or in this world,
as distinguished, *Eph* 1. 21. or-
2dly. In the world to come, as it is
also stiled, *Heb* 2. 5 under the King-
dom of the mountain, or his King-
dome of power. In

The Scheme of the ensuing Treatise.

In the first he obtains a Spiritual Victory, and triumph only, for the most part, and not much discernable to the world.

In the second, he will obtain not only Spiritual Victory, and Triumph, but visible also, and both likewise more eminent, pag. 7.

[When the Kingdomes of the world will not only be Christs by right, but likewise by their immediate use also.]

Concerning the first, consider again, First, the way of obtaining such Spiritual Victory and Triumph: to wit, by humbling himself, & by dying to kill death, & to destroy him that had the power of death, for which purpose these 6 things were requisite to be found in him;

(First, that he be without sin in himself	} in birth	} in respect of	} Original Sin.

Secondly, That he perfectly fulfill the Law, and his Mediators Office in all things, &c.

Thirdly, That he offer such a bloody propitiatory Sacrifice that should be of infinite value to satisfy Divine Justice.

Fourthly, That he be able to raise himself again from the dead.

Fifthly, That he be Spiritually powerful to save his people from their sins, and from eternal wrath, &c.

Sixthly, That he be able both Spiritually and Visibly (as was also revealed by the Prophets) and in due time totally and finally to save and deliver them from all their enemies, and from the bands of Death, viz. the prison and corruption of the grave, in body and soul to serve him, and be happy with him, in his Mediators Visible Kingdom upon earth, till he carry his whole mystical Body together with him their head into endless glory and happiness, p. 8.

Secondly, Is considerable, the beginning and progress of such his Spiritual Victorie and Triumph, [for the whole state of things in his Mediatorship, is a warfare of the seed of the Woman, and the seed of the Serpent] First by his personal powerful resurrection, as the first-fruits of the resurrection of them that are Christs at his coming (as the Apostle speaks.) 2dly, In the manifestation thereof, in the space of forty dayes after, by many appearances to his Disciples, and others. 3dly, By his Ascension into Heaven in the sight of men and Angels. 4thly, By his Divine promises, to be with his Disciples, and other messengers, powerfully to the end of the world: and to send the Holy Ghost. 5thly, By his spiritual performances then and ever since.

Thirdly, By improving such his said spiritual Victory and Triumph.

1. In giving the gifts and graces of his spirit unto his servants.
2. By interceding for them at his Fathers thers right hand in Heaven continually.

The Scheme of the ensuing Treatise.

Fourthly, By bounding and restraining Satan and his instruments, upon such his said Victorie and Triumph, that he or they cannot spiritually destroy the meanest subject of Christs spiritual Kingdom, in the Kingdome of the Stone, or Kingdom of Patience, or so take away the least Lamb from his Fold: [though as God of this present world, he seeketh to do it] and actually destroyeth all wicked mens souls, many ways, by Prosperity, and adversity: and also all that time prevailes to bruise the heel of the womans seed in this present life, by tentations, persecutions, and many pressures, as God is pleased to permit. *pag. 8, 9.*

But 2dly. After Christs Victory and Triumph only Spiritual, for the most part in his Kingdome of Patience, he will have a Victory and Triumph eminently, both Spiritual and Visible, in his Kingdom of power on earth, or the Kingdom of the Mountain, *Dan. 2. 35.* and as it is set down in his Commission, to fulfil it, in the little Book given by the Father to him, *Rev. 5.* as not only *Daniel* had fore-shewed more distinctly, but also all the Holy Prophets (as is shewed) since the world began. *Acts 3. 19. 20, 21.* See quotations, *p. 11, 12.*

See Ironic.
p. 24, 25,
26, 27, &c.

See Ironic.
p. 56. &c. 5
6, 6. 7. 6. 8

And that such gradual completing of his Kingly Office for his Church, is necessary, not only in the Kingdome of Patience, but more eminently and fully also (at length) in his Kingdome of Power appears (I say) necessary, from many grounds and reasons, derived from Holy Scripture, in sundry particulars, and as was both foretold in Prophecies, and shadowed in types and representations in all times of the Old Testament, and in the Gospel, till Christs Resurrection, *pag. 12. 13, 14, 15, 16.*

The Question resolved, why such execution of Christs Offices should be in such a long distance of time one after another: namely, they are not so to be understood exclusively one of another; as if the others were not always in their due use or efficacy: [as this promise in the Text hath alwayes been in fulfilling since it was first given] but that these Offices have all ever since been virtually and spiritually efficacious to the Saints, through all ages past, and redounding to them particularly, in their benefits all along: But in regard of Christs most eminent execution of them all, in their order, time, and natures, in respect of his Universal Church, as such proper works which the Father had appointed him the Mediator so to perform: For by Christs immediate Prophets in the Old Testament, he revealed Truths in substance, not before known; but the Prophets in the New Testament only open and explain prophecies before set down more darkly and mysteriously, and the substance of all Divine revealed truth was contained in the five Books of *Moses*, *pag. 15.*

Many

The Scheme of the ensuing Treatise.

Many instances of great things prophesied of mystically, and promised in the Old Testament, to be fulfilled in the time of Christs Kingdom of power, or Reign upon Earth, applied unto that period, according to the Scripture, respecting the Covenant to *Abraham, Isaac, and Jacob* personally: The sure mercies of *David, Daniels Lot, Esayes* dead bodies rising with others, *Esay* 26. p. 18. 19.

Also other reasons and arguments (in brief) for their fulfilling in *See observation 31.* that period of Christs eminent Kingly power, as Mediator, or of his great day of Judgment. *in the 4th* pag. 19.

The truth of Doctrines of these natures plainly evidenced, and objections, doubts, and questions, where, and by whom, of late times *part, from pag. 13. to pag. 37.* evidently and sufficiently answered and resolved, pag. 20.

Some objections from *Marth.* 25 especially, more fully explained, pag. 20. 21.

Many things that concern the Doctrine of Christs Kingdome on earth more particularly considered, and applied to three sorts of uses: First, for Information. 2dly, for Exhortation. 3dly, for Consolation. *pag. 22.*

First, for information, in sixteen particulars, the first fifteen more briefly, the last somewhat more fully setting down the three degrees of happiness that Christ at his three personal comings in the world, works for his servants: At the first, the redemption of their souls, from spiritual and eternal death by sin: By the second, he redeems them from the hands of all their enemies in this world, and from the hands of all that hate them, to serve him without fear of them, in holiness and righteousness all their dayes: And gives the raised Saints that Adoption, even the Redemption of their Bodies from the prison and corruption of the grave. *Rom.* 8. 23. and other creatures freedom, that groaned before under the bondage of corruption, *pag. 23, 24, 25.* And at the third, upon the sounding of the last trump, when Heaven and Earth shall flee away before his face, and no place be found for them, *Rev.* 20. 11. he will raise and change, and rap up all his Saints on the sudden, in a moment, in the twinkling of an eye, to meet him in the air, at that his last coming, thenceforward ever to be with him, *1 Thes.* 4. And upon the completing of the judgment of wicked men, to carry his whole mystical body with him their head, into full and perfect, and perpetual blessedness, *pag. 26.*

Secondly, for Exhortation, first, to search, to find, and study, to understand, and improve the Divine Gospel-truths, respecting the Mediators glorious Kingdom on earth, as being full of spiritual excellency and consolation, and all faithful Christians, having peculiar concernment and interest therein, *pag. 27. &c.* and for the particularities considerable in this subject, there are added in brief twenty four

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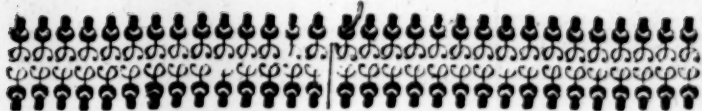
The Scheme of the ensuing Treatise.

improvement, by way of exhortation to be enlarged by Christians in their own private meditations. *page 28; 29, 30, 31, 32.*

Thirdly, for consolation of the Faithful in all the work of Mediatorship undertaken by our blessed Saviour Jesus Christ the promised seed of the Woman; and particularly in his eminent performance of his three great Offices for his Universal Church in the three said Periods of the World: wherein consists the glory of his Mediatorship, and the eminent foundation of true Christians consolation; as also from the way or course, with the order and manner of such carrying on (as the great Captain of our Salvation) that glorious Victory and Triumph in such his whole undertaking so to break the Serpents head, as from Scripture ground, with experience in great part, is set down to be considered and improved in this Subject, & as was first decreed from Eternity. Secondly, declared at Mans Fall. Thirdly, executed ever since in Christs eminent performance of his said three great Offices Prophetically, and Sacerdotally, and will be also Regally in its season, and also from the due consideration of all the several benefits which Christs true and living Members will have by all his three said Personal comings to the end, when he will have fully and finally broken the Serpents head. Wherein is to be adored and admired; First, the wonderful mercy and goodness of God the Father, Secondly, the matchless love and compassion of God the Son, and thirdly, the most efficacious grace and consolation of God the Holy Ghost therein many ways illustrated to the Apprehensions of serious spirits in some sort here, which will be far more manifest hereafter. yet both here, and hereafter, to be admired and adored by all such, upon many considerations represented unto their capacities, *page 33, 34, 35, 36, 37.*

The seeming force of that Objection taken away: That we must through many tribulations enter into the Kingdom of God, and all Christs Disciples take up the Cross, &c. which this Doctrine nothing gainsaies, if the two fold state of Christs Kingdom of patience, and his Kingdom of power be distinguished as they ought. It is true in the present state of things while Satan is permitted to be the God of this present World, &c. by his wicked Usurpation, and during his very short time now remaining, it will be so: But afterwards, it will be otherwise, when Christ shall take to himself his great power, and reign, *Rev. 11. 17. And the Kingdoms of the World shall become the Kingdoms of our God and of his Christ*; not only by right, as they have ever been, but by their immediate use also, and all such determined sufferings of the Saints which they undergo for Christ in the mean time, will then turn to their great advantage, where many consolations to the present suffering Saints in the interim, are set down untill the said Kingdoms of the World be Gods and his Christs (as we said) not only in their right as they ever were, but also in their immediate use in a greater degree, as Satan shall be more and more trodden under the feet of Christ and his Saints: all which considerations are to be improved as matter of great consolation to faithful Christians, and an encouragement to them faithfully to serve their Lord Christ, and when called by him thereunto to be ready in the mean time to suffer for him, and then (as the Apostle saith) *it will appear, their labour will not be in vain in the Lord*: nor much less (consequently) will their sufferings be for the Lord, when that Kingdom comes wherein they shall reign with him their Lord in the thousand years on Earth. *page 37; 38; 39.*

FINIS.



The First and Last Preacher :

OR,

The Everlasting Gospel.

First begun by GOD the FATHER,

GEN. III. 15.

He [viz. the promised Seed of the Woman] shall break
 thine (viz. the Serpents) Head, and thou shalt bruise his
 Heel, (viz. of the Womans Seed.)

THis most Divine Sentence is the Epitomy or short comprisal of the whole Book of God: The brief Summary of the glorious Grace of the Gospel, first published by the most glorious and most gracious God himself, when no other Preacher was either ordained, or authorized, or able to do it: It was Deaths sudden deadly wound that had then newly seized upon Mankind by their fall: And Satans dethroning and destroying Sentence, upon the gradual execution whereof, the Dominion should by degrees be obtained by the second *Adam*, and by him to all his spiritual Seed, and therewith the inferior Creatures freedom from that bondage (then) by the first *Adams* fall newly brought upon them; from which very time Satan usurped a Dominion over both, which he will endeavour earnestly to retain in what measure he can, until it be regained by him who is the Branch of *David's* Root, and likewise *David's* Root himself, *Rev. 5. 5.* whose Right it is, and he shall have it, (as

B

God

God foretold by *Ezekiel*, Chap. 21. 7.) when he cometh to take it to himself at the sounding of the seventh Angel, *Rev.* 11. 15. at which Kingdom (according to his Father's pleasure) he shall win and wear the Crown and Diadem of *David*, taken away long before from his natural Seed, when he should restore liberty to the Sons of God, and even to the inferior Creatures with them, in his due and appointed time and order, (I say) according to the good pleasure of God therein revealed.

To sanctified
Persons
the whole
Bible is
Gospel.
Rom. 8. 3

So that in these words is summarily he'd out how Man, now become Satans vassal zed Subj. & (having lost his Dominion over the Creatures by his fall from his happy estate by creation) should in due time be freed from his slavery & bondage, by one more mighty to save, than Satan had been subtle and malicious to destroy. And ever since this happy Gospel News from the blessed God, the whole Book of the holy Scriptures, doth onely *Evangelize Sanctis*, nothing but speak good to the Saints, as such. For since the Law became weak to save man by reason of sin, the Gospel is made powerful for the salvation of the faithful: Yea the Law-giver for their comfort makes the Law speak peace to every such person:

1. When in the restoring of the Moral Law for their good, he saith, *I am the Lord thy God*; and then made it speak grace through sundry annexed Promises.

2. And not only the moral Law doth this to them, but all the Ceremonial Constitutions carry in their frontispiece a significancy of Christ himself, or Gospel-grace.

3. And hereunto tends the sacred polity likewise, That to such as answerably to Christs direction, first seek the Kingdom of Heaven, and the Righteousness thereof, all temporal things should be therewith added to them, in so observing, by Gods Rules, his Order and Means appointed in such his Political Precepts.

4. The Stories and Examples in holy Scriptures of all Gods dutiful Children to him their Heavenly Father, do likewise abundantly prove the same.

5. But much more all such parts thereof as directly decipher and illustrate, to the Saints consolation, their heavenly Fathers Divine Gospel-grace through Christ Jesus his onely begotten Son.

Page 2.

But to come to the particular consideration of this so glorious Gospel Truth, [*That the Seed of the Woman shall break the Serpents Head*] we shall therein by Gods assistance endeavour

First, To consider the words as to their genuine signification.

Secondly, Their sense or meaning, as to the aim, intent and purport of the said Divine Truth.

First

First for the words: [יְהוָה] translated and expounded by some in the Neuter Gender accordingly, but in the Original is of the Masculine Gender, which being relatively set down of the Womans Seed, spoken of before, appears intentionally to be Masculine, God having thereby particular reference unto Jesus Christ his only Son, in time to take our nature of a pure Virgin, as *Isa. 7. 14. Behold a Virgin shall conceive, &c.*

Again, The word [שׁוּפַן] translated *bruise or break*, *τρυφήναι*, *conteret*; or as others, *τρυφήναι*, shall wear in pieces, but in the Original is of an intense signification, *festinanter corruiet afflatu*, he shall breathe and pant hastily to overwhelm and subdue, which comes of the same word here used both of the Promised Seed & Satan; who doth likewise hastily (as it were) breathe and pant to overwhelm and subdue the Seed of the Woman: Like two strong Champions that earnestly endeavour to do their utmost in their enterprize one to subdue the other; as also hath been all along observable in Christs most great, and powerful, and gracious undertaking to break the Serpents Head: How readily, and gloriously, and faithfully, he hath both undertaken, and hath hitherto performed, and still will to the end carry on that his great work for his true Church, in all Ages of the World, in all Offices appointed to him by his Father to that end; that even when his bitterest sufferings were to be undergone by him, he saith thereof, *Behold I come to do thy will, O God, yea thy Law is within my heart*; which seems to be meant of the whole Law of his Mediatorship: To do which, and so to finish the work which his Father had given him for to do, was his meat and drink (as he speaks) and above all bodily food in his account: Therefore saith he, *A Body thou hast given me*; the life whereof he then laid down willingly for his Sheep: *John 10.* Yea he was freightened in himself till he had done it: Therefore when his time was come that he should suffer, he fled not, but offered himself unto his Adversaries, and sought no rescue from their hands, *John 18. 8.* and ver. 11. *Shall I not drink the Cup which my Father hath given me?* And as his forwardness was so great in getting the Victory over Satan by Suffering and Dying, so to kill Death, (as we shall afterwards endeavour to shew) so likewise he as readily and earnestly hath begun, and doth and will go on in his Triumph over him: As the Serpent also is earnest to do his utmost, while his time lasts, and as far as his power will extend, as we noted from the same word following concerning him, whereby is shewed that he would use the like earnestness and diligence to do what

יְהוָה שׁוּפַן
Festinanter corruiet afflatu.
Septuag. τρυφήναι κεφαλὴν,
τρυφήναι, *alibi conteret ca-*
pam.

חֲשׂוֹנֵי צַר
Sept. τρυφήναι τρυφήναι.

mischief he can, though it be but to the bruising or wearing of the Heel of the Womans Seed, the lowest or meanest part of that blessed Seed or holy Generation, but even Christ's and their bodily Tabernacle in this frail temporal life, whilst Christ or they were or are in that state, and so in some sort within the reach of his assaults in the world: for his bruising of the Heel appears to have that double reference in this respect both to Christ and the Faithful: So that he would as earnestly pant and breathe after the doing of that evil and base work, and halting therein, if it might be, as Christ should do after the finishing of his greatest and best work. And suitable here unto is that general Injunction of our blessed Saviour to all the true Members of his Mystical Body, in conformity to himself their Head, *Luc. 13. 24. Strive to enter in at the straight gate*; where the word *strive* doth also denote an earnest contention, as Combatants or Wrestlers tug, and sweat, and labour for the Victory; and for them to do so is requisite, first to be conformable to their Head (as we noted) who doth so and much more strive to make that Gate open to them: And secondly, Because Satan also on his part so strives to make that way to them as straight and narrow as he can, to hinder their entrance into it, and to keep as many as may be from finding of it: And therefore it is that our Saviour saith, *The Kingdom of Heaven suffers violence, and the violent take it by force. Matth. 11. 12.* And such ground of striving Satan will give, whilst Christ hath any Members of his Mystical Body in any kind within Satans reach, during that now very short time of his Dominion in this world remaining. But,

Secondly, In the considering of this Divine Truth, [*That the Seed of the Woman shall break the Serpents Head*] we have further, in respect of the sense and intention of it, six particulars to be resolved.

I. Who this promised Seed is.

II. Why he is called the Seed of the Woman.

III. Why Satan is called the Serpent.

IV. What is meant by the Serpents Head.

V. What it is to break the Serpents Head.

VI. To shew how and what ways Christ hath, and doth, and will break the Serpents Head according to Gods word: Which last is the main scope and drift of our present business in hand, &c.

I. First, Who this promised Seed of the Woman is, may be resolved from what is said already, in explaining the words: But because Christ is also the Foundation-stone of this Building likewise, we shall briefly adde somewhat of him; namely, That he is JESUS, a Saviour, ordained of God to be the great Messiah and Deliverer of his

People,

People; who being the eternal Son of God, was made Man; and so became that mighty One that God had laid strength upon to save (as his Name *Jesus* signifies) his People from their sins, and from all the evil that comes by them, in respect of their guilt, power, or punishment, which otherwise would ensue and overtake them, and deliver them from the hands of all their Enemies in the issue, that as his, and onely his Servants, they might duely serve him, *Rev. 2.2.3. Luc. 1.75.* This is he that was to perform the great and happy work mentioned in the Text.

II. Secondly, We are to consider why he is called the Seed of the Woman.

1. To shew the excellency of Christs manner of taking our Nature upon him in a super-natural way, without stain or guilt of Original sin derived from *Adam* and *Eve* in a natural way to all other men besides.

2. Because he was to be the Seed of the Woman onely, not of man and woman joynly, to shew he must be the Son of God as well as man, else he could not have taken our nature in such a wonderful manner, being conceived by the powerful operation of the holy Ghost.

3. To set out the wonder of Gods goodness the more, in making *Pag. 4.* the Woman first instrumental to the salvation of an holy Seed to come, who was before by the Serpents subtilty made first instrumental to the destruction of all her natural Race.

4. That God might by that means out-shoot Satan in his own Bow, as we say; in that he had so wilyly made that weak Creature the Woman, who (as *St. Paul* saith, *1 Tim. 2.14.* was first in the transgression) the means to seduce and deceive her Husband: So God would in wonderful wisdom and rich grace, have the Woman also the means by whom he would bring the great Deliverer into the world, both powerful and gracious, to save his People: so having laid help upon one that is mighty, as the Psalmist saith, *Psal. 89.19.*

III. Thirdly, The third particular considerable is, Why Satan is called a Serpent.

1. Because he used the Serpent as an Instrument to deceive the Woman, and appeared to, and talked with the Woman as a Serpent.

2. Because the Serpent was more subtil than all the Beasts, he would use him as the fittest for his Purpose, and most suitable for the advancement of his Hellish Crafty Seducement, to the Ruine of the Woman, her Husband, and Posterity.

3. Because the Serpents subtilty being so perverted and abused by him,

him, he might to become more accursed with him, even as it fell out; and so the Serpent is ever since more like the Devil, in that he is become hurtful and hateful to Mankind and other Creatures, as Satan himself is much more, that abused the Serpent in so abominable an action, so to bring him as far as he could into a cursed condition, after the likeness of his own.

4. That Mankind might thenceforward ever learn to flee from sin and Satan, as from a Serpent; and ever after be minded upon the fear or sight of a Serpent, to remember the hatefulnes and cursedness of Satan and sin, is much more than that of the Serpent, who was but the abused instrument of the Devil to produce sin, which is infinitely evil, and which will make mankind eternally miserable, if not saved by the blessed promised Seed of the Woman.

IV. Fourthly, We are here to observe what is to be understood by the Serpents Head.

1. The Head is taken for that part and place of the Body of knowing and reasonable Creatures (such as man is) where their Knowledge, Skill and Understanding is set on work; wherein not onely the Senses and Phantasie, but the more excellent Powers and Faculties of Mans Soul, as Reason, Judgment, Memory, are seated and exercised: So in that respect by the Serpents Head may be understood that old Serpent the Devils malicious craft, and wicked subtilty, to contrive lost Mankinds ruine; &c. And this may be reckoned his Head natural, as distinct from his Politique Headship.

2. The Serpents Head denotes the Dominion, Power, Headship, and Lordlines that Satan began to usurp in the VVorld, after he was cast out of Heaven, over evil spirits, men, and inferiour creatures; and so he hath a manifold Headship therein:

First spiritual, over the fallen Angels.

Secondly bodily, over many abused inferiour Creatures, who shall hereafter be freed from his bondage, *Rom 8.21.*

Thirdly mixt, over men, both spiritual, corporal, and external. And this over man, is again,

First, His wicked Civil Polity in Paganish and wicked Government, such as the *Assyrian* from *Nimrod* to *Nebuchadnezzar* for 1700 years, and the four heathenish Mettle-Kingdoms in *Dan. 2.* to continue from thence about 2300 years (for the most part) under *Satans* Dominion, and many such others of lower Ranks, promoting Idolatry, Atheism, and Wickedness: Yea sometimes *Israel* and *Judah* too, came within the Boundaries of *Satans* Dominions, when their Civil Authority was perverted to do God and his Church disservice, and *Satan* eminent service,

See
Abridg.
on Dani-
el's vision
Cap. 11.

vice (as sometimes they both did) for it is not onely true of Persons, *Page 5*
but of Kingdoms and Governments, *His Servants they are, to whom*
they obey, Rom. 6.16.

Secondly, He hath sometimes an Ecclesiastical Headship, as when Gods Institutions were so perverted by the Priests, that propharieness went from them into all the Land, &c. and that not onely in *Jeroboam's* wickedly devised Worship and Government, but in the perverting of that which God himself had instituted (during the time of Typical Worship) and that Government also was at last in our Saviours time, and afterwards, (when its date was out) so corrupt, that *Satan* could make it serve him for the most horrid act (of crucifying Christ) that ever was acted in the World, and to engage the then Heathenish Civil Power to contribute their assistance in it, when the very High Priests, and those with them, were the Contrivers and Carriers on of that work, not onely to Christs Death, but to his very Resurrection, which they as atheistically suborned the Souldiers afterwards to conceal, and hide with a shameful senseless lie; and in the like manner dealt they with the Apostles afterwards, &c.

Thirdly, Here may be added Satans mixed Headship of Civil and Ecclesiastical Power, both joyntly to do him service; but above all, in that strange Beast of many forms, Satans last delign and masterpiece in the time of his wicked rule, namely, the great Antichrist, *St. Paul's* man of sin, made up of a ten-horned Beast in his Civil Politick Capacity, and of a two-horned Beast in his Ecclesiastick Capacity, to whom Satan that old Dragon gave his seat (where the Emperour whilst Pagan sat before) with power and great authority, *Rev. 13.2.* and so as his Ecclesiastick Power swaves the Civil, and makes up that monster of both, &c. which as *St. Paul* fore-told Christ will destroy with the appearance of his coming, *2 Thes. 2.8.* when he shall wound that Head of many Countreys foretold *Psal. 110.6.*

when that Beast will be slain, and his body destroyed, and given to the burning flame, *Dan. 7.11.* and ever since Satan began to usurp such Dominion and Headship, he hath wrought in the world in all such ways to manifest it, and carry on his cursed designs, thereby to retain it to himself (if it were possible) for ever; that he might still remain the God of the world (by his wicked usurpation) and Prince of the power of the Air, working effectually in the Children of Disobedience (by hellish execution) acting for him in the latitude of their capacities, *2 Cor. 4.4. Ephes. 2.2.* though now he hath but a short time to act by any such means, till this divine Sentence against him shall eminently

נרדע ראש :לדארץ
Transfert caput
רבה
Super terram multam. Arias
Montan. Which also is the
Whore sitting on many
waters, *Rev. 17.*

nently take place, to cut him short yet more, not onely by Christs victory and triumph spiritual, which he hath many hundred years past obtained against him, and executes also gradually, but likewise shall then by a visible and temporal Victory and Triumph in the world, pulling from him all sorts of his outward tyranny therein : together with the spiritual, and in an eminent manner then treading down Satan under his own and his servants feet, *Rom. 16. 20.* and shatting him up in his internal Prison against the time of his full execution come, (as is set down at large *Rev. 20.*) when at last the Politick Head of Satan, as we may say, will be also totally and finally in the world, in all these several kinds and considerations of his wicked Dominion we spake of before, taken from him. By all which it may be manifest, how that all those kinds even of lawful Government, which were by Gods institution ordained in the world for good, Satan by his wicked Usurpation perverting them for evil, have for the most part become his in the world, (*viz.* in their perverted use) and will be so, until Christ effectually and eminently wrest them out of his hand ; that the Kingdoms of the World, not onely by Right, but also in their Use, become the Kingdoms of God eminently, and of his Christ, when he will take to himself his great power, and reign upon Earth, (as his Word foretels) when the Trumpet of the seventh Angel begins to sound, *Rev.*

11.15.

Page 6.

See the
three Ba-
bels in
the Ire-
nion,
chap. 5.

V. Fifthly, so then in the fifth place it may hence appear what it is to break the Serpents Head, namely, To defeat his subtilty in all his cursed designs to make Man, and all the Creatures that God had before the fall given him Dominion over, miserable, and in bondage to him ; and by degrees to take away his usurped power from him ; and both in such a most glorious and most excellent way as God had appointed, and after by degrees more and more revealed (as after wards may appear) how the Seed of the Woman, the great Messiah should in all things carry on his great design against Satan, to overthrow by degrees his usurped Dominion in the World, till he and all his wicked Seed and Party should be subdued, in order as in his Word he hath set down, until he shall perfectly and for ever triumph over him and all them, when the last Enemy Death shall be cast into the lake of fire and brimstone with him, which upon the entrance of sin first appeared upon the worlds stage ; According to that first Threatning given to our first Parents, *Gen. 2. 17.* *In the day thou eatest thereof, thou shalt die the death ;* or, *In dying thou shalt die,* as in the Original : That when (I say) that last Enemy shall be destroyed, there may ensue a perfect and perpetual Triumph to the Seed and Seeds Seed of the Woman to all Eternity.

VI. Sixthly,

And then sixthly and lastly, we are here to consider, how Christ hath and doth and will to the end, (which is the main thing we here intend) accomplish this Divine prediction, of the wonderful grace of God towards lost man, and of glorious victory over Sin, Satan death and hell, and therein we may consider, first, what he did jointly with the Father and the holy Ghost, before he actually took upon him his Mediators office, namely, by concurring in a joint decree from all eternity, and joint declaration from the arraignment, tryal and sentence of all the offenders at the fall of man; then made known unto them, which sentence then so graciously published, then (as it were) powerfully crackt. Satans crown, while he was catching at the Diadem of dominion in the World, and hath caused it to moulder and consume ever since, and so will (as was appointed) until it be quite abolished for ever (as was said) and these may be called his decreitive and declarative breaking of the Serpents head, before Christ began his Mediatorship.

Secondly, consider what Christ hath actually done, and still doth, and will do since the undertaking, and all along the execution of his great office of Mediatorship to the accomplishment of such glorious victory and triumph in order, as was fore appointed, and by degrees revealed and to be fulfilled; and that was to be in the performance of those three great offices, eminently for his Universal true Church, (*viz.* all the real members of his mystical body,) wherein the efficacy of all those great offices, to every faithful soul, is particularly comprehended through all generations) and that both for the revealing, shadowing, and typifying what therein was also in order to be accomplished by him; as first in the Old Testament, and since in the New is manifest: and all this he doth.

First, as the great Prophet, who by his Divine spirit, instructed all his immediate messengers by his spirit of wisdom and revelation, and by them his true Church in all Ages, by degrees in all the will of God, concerning his works, ways, laws, ordinances, and covenant of grace, therein set before his people, and by the spirit of Christ to be made effectual to all his faithful people, till he came actually in the flesh, as also afterwards Pag. 7. to the end of the World, how he should fulfil all the holy pleasure of his heavenly Father: till then doing and suffering his will, declaring his grace, setting up his Ordinances, sending his spirit, &c. as the Gospel records, but in all things answerable to the holy pleasure of his heavenly Father: which he did as St. Peter teacheth by his spirit in them, *1st Epist.* 3. 19, 20. But then,

Secondly, what he (as the great Prophet) had revealed and shadowed of Divine gospel-grace, he actually executed and accomplished in his own Person, in the fulness of time as the great high Priest of his Church and People: to make an attonement with his Father for them, by a more excellent sacrifice (as the Apostle speaketh) then those former sacrifices under the Law were, which God would have no longer offered then, till a
a a
body

body was prepared for him to that end, *Heb.* 10. 3, 4, 5, 6, 7. &c. The effectual applying and improving of which sacrifice of himself, and of his most powerful work of redemption thereby, hath ever since consisted in his most eminent and glorious actual execution of that office, of the great high Priest for his universal Church, at the right hand of God the Father in the highest Heavens, to continue that office there, until that time come that God will visibly and gloriously begin to make his foes his footstool, as he hath declared, *Psal.* 110. and until those times of refreshment (for his poor oppressed and persecuted people) shall come from the presence of the Lord, when he will send Jesus whom the Heavens must contain till those times of restitution of all things *Act.* 3. 19, 20, 21.

And thirdly, from that time he will begin his Kingdom, and great day of judgement, *Dan.* 7. 11, 12. *2 Tim.* 4. 1. to punish the wicked, and reward the good, *Rev.* 11. 18. upon the sounding of the seventh Angel, *Rev.* 10. when he will likewise gloriously and visibly execute that his most eminent office, of the great King of his Church and people, powerfully and perfectly to deliver them, (at length) from all their enemies, to serve him in holiness and righteousness without fear of them, all the days of their life in the world, *Luk.* 1. 75. wonderfully and gloriously trying triumphing over all his and his peoples enemies, till he have fully made all his foes his footstool, when the last enemy death itself shall be destroyed: and after such perfect recovery of his said powerful Kingdom and Dominion in the world, and over all creatures, (which before the first Adam had lost in the world,) he will then give it up again to God his Heavenly Father, (as saith the Apostle *Paul* *1 Cor.* 15. 24.) that God by his Christ may be all in all, and Christ with all his Saints, may be made perfect in one with him for evermore, *Jn.* 17. 23.

So that in Christs undertaking and execution of his said three great offices of his Mediatorship in general, for his Universal Church, besides the particular respecting each faithful Christian (as we said) there are too main branches, chiefly to be considered wherein he hath, doth and will break finally, at length, the Serpents head, which by his Prophetical office he revealed under the Old Testament, and was to be fulfilled under the new Testament, and in the world to come (as it is called *Heb.* 2. 5.)

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both those in a far more excellent manner and degree.

5. The state of all creatures since the fall of Men and Angels, being a warfare of the evil and good, for as *Michael* and his Angels are said, *Rev. 12. 7: To fight against the Dragon and his Angels*. So in the Text, enmity is put between the seed of the Woman, and the seed of the Serpent, to the breaking at last of the Serpents head fully and finally: (though there will be in the interim, still a bruising the heel of the Womans seed, which will not fully end till the world ends, although there will be by Christ a Sabbathine of rest, to his Saints with him before, in his Kingdom of power on Earth, *Heb. 4. 9. Rev. 20. 4.*

But first concerning the spiritual victory, and conquest of Christ alone (ordinarily) wherein we may consider.

First, the way or course he was to take, to obtain that his spiritual and invisible Victory over his spiritual and invisible Enemies, in the behalf of his invisible Church, at his first coming into the world (as their Jesus to save them from their sins) namely, by humbling himself (as had been prophesied and typified before in his own person from his Conception in his birth) in his outward condition and life in the world, and at last to the death, even the death of the Cross (as saith the Apostle, *Phil. 2. 8 and giving his soul an Oblation for sin, Es. 63. 10. 12.* which was the intent and drift of all sacrifices and types of his death in the old Testament, and so by dying to kill death, and to destroy him that had the power of death *Heb. 2. 14.* for as *Adam* was said to dye the death when he had sinned, so the Devils power is said to be destroyed by Christs death, because the destruction thereof thenceforward comes on effectually (by degrees) in all that belongs to him]

Now in this way of Christs Spiritual Victory.

These six things were required.

- First, That he should be such an one in mans nature, as should be without Sin.

1.	By birth, or original sin.
2.	In life, or actual sin.
2. That he perfectly fulfill the Law of God in all things required of him in his office as Mediator.
3. That he satisfy Divine Justice by such a bloody Propitiatorie Sacrifice, for the sins of his people, as should be of infinite value and excellency (which none could do but the Son of God) *for without blood, no remission of sin, Heb. 9. 22.*
4. That he should be able to raise up himself again, as he said aforehand, *Jo. 10. 17, 18.* [for if so he had not saved himself, he could not have saved others] so as to get the Victory and Tryumph over all the powers of darkness, *Col. 2. 14. 15.*
5. That he be spiritually powerful to save and deliver all his people from their sins, which he always hath done and will do to the end of the world, by that his said Victory and Tryumph at his first coming.

6. And also that he be powerful, both spiritually and visibly totally and finally

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4. That he should be able to raise up himself again, as he said beforehand, *Jo.* 10. 17, 18. [for if so he had not saved himself, he could not have saved others] so as to get the Victory and Tryumph over all the powers of darkness, *Col.* 2. 14. 15.

5. That he be spiritually powerful to save and deliver all his people from their sins, which he always hath done and will do to the end of the world, by that his said Victory and Tryumph at his first coming.

6. And also that he be powerful, both spiritually and visibly totally and finally

finally to save his people, and deliver them from all sorts of Enemies eminently (in Gods appointed time and order) till they be wholly subdued, which according to the word of God he will do from the time of his coming again visibly and powerfully, till the last Enemy, death, be destroyed; having also freed the bodies of the deceased Saints in that first blessed Resurrection, *Rev. 20. 6.* before, from the Prison and Corruption of the Grave, as afterwards we shall shew.

Secondly, the beginning and Progress of that his said spiritual Victory and Triumph over the said Enemies.

First, By his own personal Resurrection, whereby he was declared to be the Son of God with power, *Rom. 1. 4.*

2dly. By his wonderful and gracious manifestation of himself in the 40 days after, to his faithful Servants, the Apostles and others, both by his words and actions.

First, His Divinity by Rising again, Ascending up to Heaven, and promising to send the Holy Ghost, &c.

2dly. His Sovereign Authority, Almighty power, and Divine Grace, *Math. 28. 18. Acts. 1. 3, 4, 5, 6.* as Mediator, having all power then given him in Heaven, and in Earth, which he exercised first in sending his Apostles to Preach the Gospel, and in being with all his Messengers ever since; and after the 40 days, to declare his spiritual and powerful Victory, and Triumph in the sight of men and Angels, by Ascending up to Heaven, *Acts. 1. 11, 12.* so Triumphing gloriously over Principalities and powers, *Col. 2. 14 15.* and over Sin, Satan,

Page 9. Death and Hell, having as Jesus the Saviour of his people, so saved them from their sins, and the spiritual evils of them at his first coming (even as he will as their great Messiah and deliverer, free them from all Enemies, both Spiritual and Temporal (which by means of sin had gotten power over them) more fully at his next coming.

Thirdly, by employing and improving this his spiritual victory, and triumph against all spiritual wickednesses in high places, still triumphing over them more and more gloriously, *Col. 2. 14 15.* leading captivity captive, and giving his holy Spirit with his gifts and graces unto his people, in his usual manner of Messengers and Ordinances, besides what he doth extraordinarily at any time.

Fourthly, Also by employing and improving his interest at his Fathers right hand, for the pardoning of the sins, and acceptation of the Persons, and services of truly penitent and believing souls, and for their preservation in the state of grace and salvation unto the end of their days, successively in all ages since to the end of the World.

And

Look to the end of the book for that which follows.

Whereunto the New Testament also gives abundant Testimony, as in the *Iranicon Chap. 3. Pag. 80. to 89. and pag. 49. to 54. and pag. 42. to 47.* of all which we shall only set down here the quotations of Scripture, briefly referring the Reader to the places forenamed.

First. In the *Iranicon Chap. 7. pag. 71. to 80. 2 Sam. 7. 10.* the greatest part of the Chapter to *v. 30. Es. 2. 2, 3, 4. Es. 9. 7. Es. 11. 10, 11, 12. Es. 24. 23. Es. 59. 20. Es. 60. 14. 15, 16, &c.* and many other places in his Prophecy.

So *Jeremiah c. 3. 17. Jer. 23. 5, 6. Jer. 33. 15, 16, 17, 21, 25, 26.* with other Texts therein.

The Prophet *Ezekiel* likewise *Chap. 24. 23, 24. Ez. 37. 22, 24, 25. &c.* and his last *9 Chap. Hof. c. 1. 11. Hof. 3. 5. Joel c. 2. the last, and 31, 32. Joel 3. 2. last verse. Amos 9. 11, 12, 14. Obad. v. 17. &c. Mic. 4. 1, 2, 3. Mic. 5. 2, 4. Zeph. 3. 9, 14, &c. Zac. 6. 12. Zac. 8. 8, 9, 17. Zac. 12. 7, 8. Mal. 3. 2, 3. Mal. 4. 1, 2, 3.* The Psalms likewise in the greatest part of that book, where *David* with others foretells Christs kingdom, who was the *See Iran. p. Seed and Saviour, and Anty-type of David, and the 77, 78, &c.* great *Messiah &c. Ps. 2. throughout, Ps. 8. with Heb. 2. Ps. 9. Ps. 10. Ps. 11. Ps. 18. Ps. 21. Ps. 22. latter end. Ps. 24. Ps. 45. with Heb. 11. 8. Ps. 46. Ps. 48. Ps. 68. 69. Ps. 80. Ps. 89. Ps. 90. Ps. 97. Ps. 99. Ps. 102. Ps. 110. Ps. 132. Ps. 148. 149.* with many others shew the reign of Christ, his destroying of his Enemies, suitable to himself, *Iranicon c. 5. p. 56.* Before *Moses, Enochs* Prophecy, *Jude 14.* Then *Moses, Gen. 49.* relates *Jacobs* Prophecy, and *v. 10, 11, 12.* of the Tribe of *Judath*, and of Christ their King in the last daies, *v. 1. so Dent. 33. 7. and v. 16, 17, in Christ the substance. &c.* in his Prophetical threatnings refering to those times foregoing next to it, *Lev. 26. from v. 30. to 43, 44, 45. Dent. 4. 30, 31. in the last times, Dent. 30. 1. to 11. Dan. 2. 30. to 44. Dan. 7. 13, 14, 27. Dan. 12. 1, 2.* So in the New Testament, *Iranicon c. 6. &c. Luk. 1. 30, 31, 33. and v. 45. with 54. 55. and 69. 70. 74. Matth. 2. 6. Luk. 2. 8. Luk. 2. 32. with Num. 24. 17 Jo. 1. 49 Matth. 20. 21. Luk. 22. 29, 30. Luk. 19. 11. &c.*

Christ was styled often the Son of *David* on that account, as *Matth. 9. 27. Matth. 12. 23. Matth. 15. 22. Matth. 20. 30. and 21. 9. Matth. 22. 42. Luk. 20. 30, 31.* So styled a King at his death, the great plea then for his suffering, and the great truth he was then to witness to, *Jo. 18. 37. &c. Luk. 23. 31. Matth. 26.*

Matth. 26. Mark. 15. Matth. 27. 42. 44. Acts 3: 1, 6, 7. 2 Thes. 2. 8. Revelations 1. 7. with Zachery 12. 10. 2 Tim. 4. 1. 8. with Rev. 11. 18. 1 Tim. 6. 14. 15. 16. with Rev. 19. 11, 12. 13. 1 Cor. 15. 23. 1 Cor. 1. 17. 1 Pet. 1. 7. Rev. 11. 15. & 19. 6. & 20. 4. the things of that time strongly asserted there, Rev. 19. 7. 8. 9. and 22. 4. 5. 6, 7, 20. Acts. 15. 15. 16. with Amos 9. 11. 1 Tim. 6. 15. with Rev. 19. 16. but specially consider Ps. 97. applied, Heb. 1. 6. and 2. 5. Dan. 7. 13. 14. explained by Christ Rev. 19. 11. and Ch. 20. 4. and how Christ came to destroy the works of the Devil, as John. 3. 8. See his three Babels. Iranicon Ch. 5. pag. 56. &c.

These we have only quoted out of those, many others respecting both the substance and appurtenances of Christs Kingdom. set down all along throughout the several parts of our writings, (as also of the labors of others in this kind) concerning which the holy Scriptures are so abundant in all parts of them, that I assuredly know by the way of right interpreting such Scriptures; by the evidence which Christ Jesus hath left in his most Divine book of Revelations, together with the foundations of all other former sacred books, with the guidance of his spirit, according as he promised, that there is no one subject contained in the whole Bible, that respecteth Jesus Christ, or his Religion in any other branch thereof; that hath so much, and with greater strength and evidence set down therein for it, then the things relating to Christs Kingdom on earth have, as to impartial observers may appear, &c.

But the Spirit of God seems to speak so much of Christs Kingdom on earth, by the Prophets of all ages, and by Christs Apostles afterwards, and lastly that doctrine was more fully explained by Christ himself; since his ascension into Heaven, because as the faithful of all Ages, have had, and still have their interest in it, so in their several times, they might take encouragement in their several sufferings, from the revealing and publishing of it; And hence the sufferers since the giving of the book of the Revelation, have had their suitable consolations from some promise, respecting the New Jerusalem that comes down from God out of Heaven, Rev. 21. as is particularly observable in the fore-runner pag. 36. to 41. which therefore is our concernment, and all the faithful sufferers, till that his Kingdom

The Revelation is the key to open Daniels shut up visions & other dark prophecies.

That the Scriptures are very plentiful in all times referring to Christs kingdom of power on earth.

Kingdom shall begin to appear in the world, which he will therefore in the appointed time thereof (as the Scriptures fore-shew) most certainly manifest, and then execute likewise that part of his Kingly office for them and us, that he the second *Adam* will regain in the World his Dominion lost by the first *Adam*, and so restore all his people to the liberty of the Son of God, and even free the Creatures with them from the bondage of corruption, so to work that restitution of all things, and the making of the new heavens and the new earth, &c. or all things new, *Rev. 21.* without all which (the Scriptures manifest abundantly) his Kingly office will not be finished, nor Satans kingdom fully ruined or destroyed (which is the last breaking of the Serpents head as we noted,) when all Christs enemies shall be made his footstool, and even death itself the last enemy be destroyed, for then the Serpents head will be fully and finally broken. For when Death the reward of Sin, (that Briar of the Devil) is cast into the fiery lake, (*viz.* in its capacity) it must needs also be, that sin the cause of Death, with its progenitor and whole race must likewise be cast together with it into the fiery lake, for whilst sin reigned, Satan reigned by it, and death by sin, but when deaths reign is fully ended, then Satans and sins reign must necessarily likewise be utterly abolished with it, &c.

But that such a compleating of Christs Kingly office is necessary according to the word, from the consideration Pag. 12. of the nature of each office, in this general eminent execution in its own Period, set down in the word, and executed in their order, observe further.

First, as Christ had not fully performed his Prophetical office (under that notion) if he had not revealed all the pleasure of God the Father, to his Church, as well what was to be known of his Kingly office, as of his Priestly. And,

Secondly as he had not fulfilled his Priestly office in dying only, except he had risen again, lived, ascended into heaven and sitten on the right hand of God, until he make his Foes his Footstool, (during that whole interim, there to make intercession for Gods people, &c. *So.* *10. 33.*)

Thirdly, neither by a spiritual victory and triumph only, could Christ in the same sence, ever finish his Kingly office appointed to him in the world as Mediator: if he should continue there to leave Satan still in possession, as god of the World, with his wicked Partie in whom he rules effectually, and not according to Scripture come in Person at that time appointed by his Father, to bind Satan for the thousand years,

Rev. 20.

Rev. 10. 4. and destroy wicked men (then) from the earth : so begining the great day of Judgement, as we have in part shewed, and by Divine Assistance hope still further to make manifest to serious Christians consciences from Gods word ; namely, how Christ will thence forward eminently so proceed to break the Serpents head, in taking away and utterly (by degrees) abandoning his Dominion in the World, together with all his Babilonish designs, and even any further attempts of such.

Again, likewise consider if Christs Kingly office should not so in its time be perfected, Christ could not (according to the word) have that acknowledgment, subjection, worship, &c. from Angels, men, and all creatures then, that the Scripture then assignes to him, as *Phil. 2. 9.* when at his name all shall bow, &c. (that is to his Authority they shall all be subject in heaven and earth, and under the earth before :) even then when he (God) shall bring again his son, that is the second time into the World, *Heb. 1. 6.* he then saith let all the Angels of God worship him, and then he will reign to the rejoycing of all the earth, upon such ruin of the enemies, *Pf. 97.* throughout, and *Rev. 11. 17. 19.* and *Rev. 18. 20.* (Rejoyce ye heavens, ye Apostles, ye Prophets,) but then Satans the serpents head will be in an eminent degree broken, when his subjects are destroyed, himself subdued, and actually bound and imprisoned, when Christ shall be in the world exalted, magnified and adored by Angels, Men and all Creatures ; and though all former experiences of Christs Divine power prevailing against, and over the Devil, with his cursed designs and partie, will not at all either make him better, or less daring in attempts of wickedness, when he shall be loosed again, but even for a little season) yet it will suddainly and justly bring on his, and (of those wicked ones with him,) eternal doom and misery, both Angels and Men.

3. Observe likewise that as by the said eminent Prophetical office of Christ, were before revealed and published unto Gods people, the times & order & performance or execution of Christs general eminent Priestly & Kingly offices; so these also have since in their times, & further will by their fulfillings give Testimony to the truth of the Prophetical : even as we find Christ himself, at his first coming particularly applyed the things before prophecyed, concerning himself, then
Page 13. taking mans nature to dy for our sins : and as he hath since his ascention further revealed unto *St. John* of things respecting his next coming, together with the end and completing

ing of the day of judgement, when Christs full victory and tryumph will be obtained for himself, and all his members, over all his and their enemies, even death it self, (as we said) and when the celebrating of that perfect tryumph shall begin, which never will have an end.

4. Moreover it is very remarkable, how all the said three offices (whereby the works of his Mediatorship was to be carried on throughout all ages, so to prepare for and accomplish such victory and tryumph, (whereby Satans headship should be finally broken,) have been shadowed, set forth or injoyed by Types, Prophecy, or precepts, according to the pleasure of God revealed in the first Period: first, by some Types before the Law &c. again by Types, Precepts and Prophecies under the Law until Christ: and all the time of his manifesting himself unto the World, as by the Storie of the Gospel may appear.

First before the Law, Christs Priest-hood was typified by *Abel*, whom the holy Ghost records, not only to have offered an acceptable sacrifice unto God, but for that very reason he was wickedly made by his Brother a Type in his death, of Christs most excellent sacrifice, which speaketh better things to his people then the blood of *Abel*, *Heb. 12. 24.* his Prophetical and Kingly offices, both seem to be resembled then also in *Adam* who had so trained up his sons in Gods worship, that in one of them his sacrifice was accepted, and whose Authority which for a time was solely (through Gods mercy,) left in him in some measure, being then as the only earthly King.

Enoch was also a Prophet, *Jude 14.* who as he foretold of Christs eminent Kingly glory, with a note of observation of his great appearing; [*Lo he cometh with ten thousand of his Saints to execute judgement, &c.*] so he was so holy and heavenly both in heart and life, that the Scriptures gives that high Testimony of him, *that he walked with God*, and as a Type of Christs ascention in his Priestly office he was translated and was no longer in the world, but had that testimony, that he pleased God, namely, through Christ in whom he is well pleased with all his Saints, *Heb. 11. 5.*

Noah also as a King and deliverer of those with him, being fitted and furnished, and ordered all along by him, to carry on that great work of making the Ark, and saving men and other creatures in it, was therein Christs Kingly Type, who is the true Ark of his Church, to carry them up above the waters of affliction, or over-flowing destruction of wicked men, and will carry them safe as on Eagles wings, when utter desola

desolation shall be the portion of all his, and their proud and obstinate enemies at the last day, &c.

Again, before God had an instituted Church in the world, *Abraham* as a King delivered his Family and Friends; led Captives by their Enemies, as Christ the great King should afterwards do for his, &c. *Isaac* being ready to be sacrificed at his Fathers appointment, figured Christs willing laying down of his life in his Priestly office, and *Jacob* as a Prophet fore-telling things to come, resembled Christs Prophetical office, to all the Tribes of the *Israel* of God : and some likewise then, as *Abraham* and *Melchisedeck*, set forth divers of Christs offices together : as *Abraham* was Prophet and King, *Melchisedeck* King and Priest : who both jointly might decypher therein to the People of God, him who was to be Prophet, Priest and King, of his true Church, &c.

Secondly, as for all the Laws so teaching sacrifice, and the rules and constitutions in use, (then) for the due performance thereof
Pag. 14. through all times, from the giving of those Laws in Mount *Sinai*, throughout the old Testament : they had by the constitutions in those kinds, resemblances of Christs said three offices set before them ; First, *Moses* was King in *Jesurun*, and Prophet to Gods People, and *Aaron* was his Priest, and so successively as we have shewed more largely, how these offices were set before Gods People, in all those times of that longest Period, of Christs eminent Prophetical office, under the Old Testament,
See Iranicon. pag. 21. 22. 23. as may be seen in the *Iranicon* on *Rev. 4. pag. 17. to pag. 24.* Where is declared how the setting forth of those three great offices of Christ the Mediator, was all along to be eyed by his People, under those dispensations of the Old Testament : to shew that by so long and frequent and forcible a discovery of all Christs offices, in the Period of his eminent Prophecie set before his people (then) there might be a stronger impression wrought upon the minds of all his, afterwards in the owning of Christs other two great offices, successively in the Periods of then to come.

And doubtless the most wise God would not have all in that kind (then) done to no purpose : but we may on the contrary resolve it was for very great and good purposes, when his word together with such representations and Types of both the other, to succeed in their seasons, hath likewise concurred with his sovereign Providence, and his providence with it, as was also witnessed to by his Prophets, in all Ages since the world begun (as we shewed before) and hath already in a
great

great part been fulfilled almost to the finishing of the second great Period of his eminent Priestly office, when he shall come from Gods right hand, to begin visibly to make his foes his footstool, at the entrance upon the third great Period; concerning which many things were delivered more obscurely, by the former Prophets, and afterwards more and more clearly, but lately by Christ Jesus, divinely and powerfully revealed in that heavenly book of his revelations to St. John, and let all faithful Christians seriously weigh these things.

Yea further, it is manifest in the story of the Gospel, how Christ in his life set forth remarkably these his said three great offices, in his own Person: first as the great Prophet that Moses had fore-told of, *Deut.* 18. 18. *A Prophet shall the Lord your God raise up unto you of your Brethren, like unto me, as Acts* 3. 21. and 7. 37. he was like to him as being first of their brethren, of one of the Tribes of Israel as man; Secondly, like unto Moses, is having the same spirit of truth, leading him into all truth. Thirdly, like unto him, as teaching the same truth in substance. Fourthly, like unto him in applying all things which Moses taught to their right purposes. Fifthly, like unto Moses who was faithful in all Gods house, *Heb.* 3. 2. in all things accomplishing the will of God, which by Moses had been revealed concerning himself, although he did not add new truths to what (in substance) was formerly revealed, but applied some, explained others, and fulfilled all, which God had appointed him: and resolved all profitable questions, and cleared needful scruples or doubts. Secondly, as the great high Priest and Anti-type of all the former high priests, and the substance of all the former shadows, the accomplishment of all propheticall predictions, the excellency of whose high priest-hood was such, that all former resemblances were little enough, but even to shadow out his priest hood and sufferings, (for he was then in the full vigour of that office, when he had received a body, to put legal sacrifices out of date, and acceptance with God, as from *Ps.* 40. 6, 7. the Apostle to the *Hebrews* declares, *ch.* 10. 5, 6, 7. sacrifices and offering thou wouldest not, & then said I, lo I come, &c. and thirdly, for his Kingly) (then) much we have set down and quoted thereof before in the gospel, but some glympses of his eminent acting of that part likewise, which was to come in the last period he shewed upon earth whilst he lived amongst men there; for he shewed himself in acting the office of a King, and that he will have at his pleasure, the Honor of a King; who is the sovereign commander and owner of all, and such an one to whom divine honor and majesty did belong; he commands the

best to ride on to *Jerusalem*, he commands the room where he with his Disciples should eat the Passover: he owns the divine honor done to him, as he rode into the City, he justifies their zeal for it from the Scriptures, he accepts the title given to him by them of the son of *David*, with *Hosannah in the highest*: by his Kingly authority with a scourge he drives out the buyers and sellers out of the Temple &c. He shewed his divine Kingly glory at his transfiguration: besides many other divine appearances of his Sovereignty by calming the Seas, stilling the winds, ejecting of Devils, commanding them to depart, or go into the deep, &c. Though some of these seemed to confirm his office of priest-hood, or comfort and strengthen his Disciples against temptations, and encourage them with the expectation of his Kingly glory to come, which now he shewed sometimes some glympses of (as from the Gospel may be observed).

Lastly, God gives Testimony in the Gospel to all Christ offices, by his word and wonders in his life, or at his death: that as they were opposed and disgraced by men, so they were gloriously vindicated and maintained by God.

First, as he was sometimes misinterpreted to have broken the Law, and caused others to break the Law, so he was able as a Prophet to make his own justification from Gods word, in all his actings, as *Mat*, 12. first part.

And when he was traduced that *Moses* might be advanced, he shewed that *Moses* in his writings was subservient unto him: and wrote of him *Jo*. 5. 46. And as he was accused to deceive the people, so God caused the people to give Testimony to his teaching that no man spake as he spake; and that it was with authority, and not as the Scribes, and as the great Prophet to come he taught all truth, resolved all doubts and questions fit to be resolved, opened all mysteries, applied all Prophecies to their intended purposes, upon any occasions requisite, and also promised afterwards to send his holy spirit to lead his Disciples into all truth.

Secondly, when he was about to accomplish his priestly office, and to put an end to all typical sacrifices, foretelling the destruction of the Temple, and shewed that the Father after a time would not be worshipped at *Jerusalem* as before, nor one stone of the Temple there left upon another, nor thrown down, when the time drew on that he should offer his all sufficient propitiatory sacrifice, to make an attonement for the sins of all his people, how was he persecuted, scorned, derided, falsely accused, blasphemed most unjustly condemned, when he had done
all

Quest. How can it be that one of Christs Offices can be so long before the other, as the first 4000 years before the second, and that so many hundred years before the last, &c.

Answer. First, they are not any of them to be understood exclusively in respect of the other, which all according to the revealed will of God had (ever since this grand promise made) their being & use to every particular faithful Soul, but they are to be understood of the Eminent and orderly execution of them, in respect of the Universal Church, wherein each of them should be in their glory and excellencie in their due seasons, though (as we noted) the efficacie of all of them was in all times manifest to all Gods faithful people; for though the eminent manifestations of each of Christs Officers of Mediatorship was, is, and will be in order in their several distinct Periods of the World, yet some manifestations or resemblances have been of all three, in all times of the Old Testament (as we have shewed even now) and even to Christs death, although Christs Prophetical office was then most eminent, whereby the will of his heavenly Father was then all along in revealing in all points needful for his Church; and whereby the knowledg and doctrine which God would have set down in his word, concerning the two other to succeed, namely of his Priesthood and Kingly excellency, was so according to his pleasure then set down for his Churches benefit in their seasons, and when the proper Periods of them should come. Yet then they had their due uses and manifestations to Gods people (as was said,) And so ever since the Period of Christs eminent Priesthood began under the New Testament from his resurrection: Christ hath also shewed himself a Prophet to his Church, though not in adding new truths to be known and beleived, in substance by his people, for that was fully done by him under the Old Testament, yea the substance thereof (in generals at least,) was set down in the *Pentateuch* or five Books of *Moses*, yet for opening and applying of dark passages to their right purposes, he did that in his own Person, whilst he was upon Earth, in many particulars, and sent his Spirit (as he promised) after his ascension to guide and teach his Apostles, and other faithful Messengers; by such an office of spiritual Prophecie, to guide them into all truths, *Jo. 14. 16. & 15. 26. & 16. 13.* As was manifest in those Prophets and Apostles dayes, and in their degrees in others ever since, whereby they have been enabled to open Mysteries and dark parts of holy Scriptures, which as he hath done, so he will do in all successions of Ages of the World, and in their fittest seasons as he sees good to make them known, &c.

And it appears likewise in the Period to come of this thousand years

reign on Earth with his raised Saints, in which Period his Kingly office will likewise be most eminent: that then his Prophetical office by his Spirit, then according to Gods word to be pouted out abundantly, there will be then greater clearness of *divine* truth, and greater vigour of spiritual grace with wonderful discoveries of Scripture mysteries, creatures, providences, when as he said, *the Temple of God shall be opened in Heaven and men shall see in his Temple the Ark of his Testament*, Rev. 11. 19. It is Christs eminent Priestly office that obtained those benefits of the thousand years, as in the word they were before revealed: and much use will likewise be (even then) of his Priestly office, till after the end of his said thousand years reign, and the dreadful destruction of the last Gog and Magog Rev. 20. *Even unto the sounding of the last Trumpet.* 1 Thes. 4. 16. that (*Death and Hell being cast into the Lake of Brimstone.*) All those blessed and holy Saints that had part in that first resurrection in the thousand years, and all those dead in Christ, (then) from the time of his second coming to be first raised (then) before the wicked, and Thirdly, all those faithful ones (then) living on Earth in the natural life, who shall then have a change in a moment in stead of a death, with all the others aforesaid, & so altogether rapt, up suddenly to meet Christ in the Air, and thenceforth to be ever with the Lord in a glorious condition, 1 Thes. 4. 15. 16, 17. 1 Cor. 15. 51, 52.

5. But because the eminent breaking of the Serpents (*Satans*) head will be mainly manifest in the Period of Christs eminent Kingly office, whereby that great work of his Mediatorship, shall be most gloriously in the shew compleated: (as we now declared) we shall therefore endeavour further to set forth the excellencie thereof, a little touch upon those great things which the holy Scriptures set down to be fulfilled from Christs appearance and coming in the clouds of Heaven to take his Kingdom, and begin his thousand years reign on earth with his blessed and holy Saints; then to be raised, and thence forward to the last judgement, in which interim will be fulfilled all those things foretold concerning many mysteries, whose accomplishment now draws on very nigh. As first, that Anti-Christ with his Complices or Partie shall be destroyed at the appearance of his coming. 2 Thes. 2. 8. When they that would not have him reign over them, shall then be brought and slain before him. *Luke* 19. 27. Then he will gloriously manifest himself to his people the *Jews*, and wonderfully, powerfully, and graciously convert the body of that Nation, and taking the vail from their heart, that they may spiritually as well as visibly, see him whom they had peirced, and be penitent, *Zac.* 12. 10. So converting them and taking away their sins. *Esa.* 66. 8. *Za.* 3. 9. Who thereupon becoming

seeming zealous and faithful Christians, will occasion the *Gentile Nations* (estranged before) to be then brought nigh, and to come in abundantly at their rising, *Es. 66. 6, 7, 8, &c.* and *Es. 19.* towards the latter end: then will begin the resurrection of the just spoken of *Luk. 14. 14.* and *Luk. 20. 35, 36.* Every one in their own order. *1 Cor. 15.* Then will Gods Covenant to *Abraham, Isaac, and Jacob* be personally fulfilled, concerning his giving the Land of *Canaan* to them, and their Posterity to the end of the World. *Deut. 31. 8, to 11.* Which they had not in their lifetime fulfilled to them, nor having so much then as to set their foot on *Acts 7.* Nor having received that promise as saith the Apostle *Heb. 11.* Although he had said *ver. 8.* That *Abraham* was called to go to a Land which he should after receive for an inheritance, and shews that he with *Isaac* and *Jacob* dwelt in *Tabernacles* (though Heirs with him of the same promise) and were all but Strangers and Pilgrims on the Earth, and though they sought a Country, were not then mindful of that, but sought an Heavenly Country (or of an Heavenly Nature, as that there will be, God having provided for them a City, *ver. 16.* where they without all the faithful (then to be raised) nor without us as saith the Apostle shall be made perfect, or as our Saviour pray'd, *Jo 17. 23.* Made perfect in one, as the Lambs wife in the New Jerusalem *Rev. 21.* Although they had purchased in their lives burying places in the Land of *Canaan*, that their dead bodies might keep possession there till the first resurrection, *Rev. 20.* When that promise to them will jointly be performed actually, and to their seed with them to the end of the World, as is remarkably set down by the Spirit of God, *Deut. 11. 21.* As the days of Heaven upon Earth, see observation 15. Then also shall the sure mercies of *David* be accomplished, that his seed shall be established on his Throne for ever, *2 Sam. 7.* And that before himself, in Christ the great King of his people, so long as the Sun and Moon shall endure *Psal. 72. 5, 7.* See observation 21.

Pag. 18.

Then shall likewise the last Dominion over the Creatures by man fall be restored again to the Saints in Christs Kingdom, and the inferiour Creatures be also freed from the bondage of corruption, (as the Apostle speaks, *Rom. 8. Unto the glorious liberties of the sons of God.* Then shall every knee bow to Christ, of things in Heaven, and things in Earth, and things under the Earth, all shall be subject to his most sovereign Authority, *Phil. 2. 9. Heb. 1. 6. Ps. 97.* throughout, see Observation 21. in the last part. Then shall be that restitution of all things, and those times of refreshment from the presence of the Lord, when God shall send Jesus whom the Heavens must contain till then,

(as the Apostle *Peter* teacheth, *Acts* 3. 19, 20, 21. Then will be those new Heavens, and new Earth wherein will dwell righteousness *Es.* 65. 17. And that King that shall rule in righteousness *Es.* 32. 1. With many other promises of the like Nature, *Es.* 65. &c. Then will he that shall sit upon the throne To wonderfully make all things new, *Rev.* 21. 5.

Then shall the Saints of the most high take the Kingdom, *Dan.* 7. When he shall give it unto them *v.* 18. 22. And all Nations under them shall serve and obey him, *v.* 27. Then shall Christ rule in the midst of his Enemies (not only spiritually as formerly and providentially) but visibly and powerfully where they (his Enemies) did before, as God hath declared, *Psl.* 110. 2. Even by making them his footstool, Then shall the Saints enjoy all the great priviledges not only to be freed from the hands of their Enemies and of all that hate them *Luk.* 1. 74. But shall also serve him in holyness and righteousness all the days of their lives; their business and happiness will then be to serve him, *Rev.* 22. 3. Then shall they have their part in the Paradise of God, and in that Tree of life in the midst thereof, and partake of all its twelve manner of Fruits, and drink of the pure River there, and have their part in all those Priviledges belonging to the Inhabitants of the New Jerusalem, come down from God out of Heaven (as they are described *Rev.* 21 and 22 Chapters, and in many Prophets before, see many of these particulars in the 31 observations more fully set down in our last peice, pag. 17. to pag. 39. So that all things foretold of that state of Christs glorious Kingdom upon Earth, will accordingly make it suitable to the excellency of so glorious a King, who will be manifest then to be the only Potentate, *The King of Kings, and Lord of Lords*, and the Prince of the Kings of the Earth, as he is stiled, *1 Tim.* 6. 15. *Rev.* 19. 16. *Rev.* 1. 5, 6. Consider to this purpose the twelve foundations of faith in the general Title page, and is it not suitable to the word of God revealed abundantly in this case, as we have shewed in part, unto which very much more might be added to the like purpose, and is it not agreeable also to the Justice, Wisdom and goodness of God therein declared; and even most consonant to right and sound reason (in all soundly reasonable creatures) that where the Son of the most glorious God hath finished that his great work of Mans redemption, and delivered all his Creatures efficaciously from Satans bondage, and obtained for them a new Liberty, Right and Dominion, that there they should have it with him, all that time that the Sovereign Lord God of Heaven and Earth hath appointed it for him and them, his revealed will being in that respect so made know in all

Ages

Ages of his Church, that it should be so fulfilled, neither is that apt proportion of Gods making the World in six daies, and resting the seventh as a Sabbath to be overlooked, that so after the sixth *Millennium*, the seventh should be a Sabbathism of rest with Christ and his Saints when he shall so have restored the World, and made it new (as was said) at the restitution of all things.

And though the Will of God was set down concerning these things formerly more darkly, as our Saviour in his life-time taught, *Jer. 22. 24. Luk. 12. 32. Luk. 19. 12. 15. Luk. 22. 29, 30.* and other places; and hath since his Ascension into Heaven, strongly asserted (as we shewed) and largely explained in the whole book of the *Revelation*, and chiefly in the 4 last Chapters of that most Divine book, the things belonging thereunto.

And will it not then appear willing ignorance, not to inquire when we are so incouraged to it by Christ himself? Yea, may it not seem Infidelity? if not, Prophaneness in some, or at least too much Perverseness in many that will not (after all of so long time said and done) incline to receive, or much more, that oppose such Divine truth of glorious Gospel-grace; and especially hereafter, when they may take notice, that what ever men have objected, questioned, or doubted, or I conceive what ever (almost) they can with sober and serious minds, upon the due weighing and searching into these things question, doubt, or object, hath been sufficiently answered by a few men of late (for until these late times) some things of this nature were less by others formerly discovered, as by impartial inquiries is easie to be discerned.

See to this purpose Mr. Medes Letters to many Learned men; besides other parts of his works: And Dr. Homes his answers to Dr. Prideaux, Dr. Pareus, Mr. Baylie, and others, lib. 5 of R. R. besides his judicious and learned Explications of Prophecies of the Old Testament, and many pertinent Texts in the New, in the second, third, and fourth Books of the same work; and also Mr. Matons Answer to Pettie the Scotch-man, and what was lately Answered in my first, second, and in the end of my fourth part; or lastly by Mr. Farnworth in most of his Answers to 20 Objections, who (with me) acknowledged, that he, till of late times (when upon search he was convinced of the truth of this Doctrine) did at first set upon it to confute it, and as upon some prejudices I likewise formerly did both decline and oppose it, as in several places of my Book may be observed; but

it is truth only (in this respect particularly) we now desire may prevail, and that glorious Gospel-truth too, though at present neglected by many, because not understood by them, nor much inquired into.

But there is one Scripture, of which I shall here speak something, to give light unto it, which I find many stumble at, &c. and which Mr. Mede hath in good part already answered, viz. *Mat. 25.* in that which is said of setting the Sheep on the Right hand, and the Goats on the Left, and a sentence of Absolution first pronounced to the one, and then a sentence of Condemnation on the other; he, in a particular Appendix to his first Letter to Dr. Meddus, concerning the day of Judgment, declares from *Drusius on Moses de Kossi*, that there is a figure in it, that it is spoken by way of resemblance, to the proceedings among the Jews, who so placed such as were Acquitted or Condemned; and further toward the beginning of the said Letter, sets down, how in the Jewish *Sanedrim*, the *Pater Judicij* sat in the mid't, with the Assessors on each hand semicircle-wise, and such as were there acquitted, were put on the Right hand, and such as were Condemned, on the Left; and so this Allusion of our Saviour, is not to be wrested to a further purpose than what by our Saviour was intended by it, to them he spoke to, or to contradict divers other clear Texts of Scripture; and though according to reality, and other Texts of holy Scripture; one sort at the last Judgment will have a place of honour to be rapt up, upon the general change of all the Faithful to meet Christ in the ayre, and thenceforth, ever to be with the Lord, *1 Cor. 15. 51, 52. 1 Thes. 4. 16, 17.* and the other being raised after them, sent away with a sentence of Condemnation; yet neither this, nor the following words are to be wrested contrary to such Texts; for when Christ afterward speaks to both sorts; first, to tell the Sheep (the Faithful) when he was hungry, they fed him; and thirsty, &c. and they shall answer as follows; when saw we thee hungry, and fed thee; and likewise to the Goats, (the Wicked) I was an hungry, and ye fed me not, &c. and they shall answer as follows, when saw we thee, &c. Few judicious persons (I think) do conceive these things will be actually spoken; but rather the intention of Christ in these representations is to be looked; and we must not strain Parables and Resemblances in Scripture, beyond the evident intent and scope of them.

But this one thing is to be well observed in that whole 25th. Chapter, wherein are contained three parables, or resemblances, all which refer to the Judgment of the great day, in several respects; but yet so

as they are particularly restrained by our Saviour to such as
Page 20. are in the visible Church, or at least where his faithful Ser-
vants are, and so this proceeding would not reach Hea-
thens and Pagans, (who must then likewise be judged) with whom his
people had not to do, and this is more fully manifest from both the two
foregoing Parables; the first of the 5 wise, & 5 foolish Virgins, shewing
the difference between formal Professors in the Church, that want true
Grace, and faithful Christians, which appears, will be (as the context
before and after shews) at Christs next coming, at the beginning of the
thousand years, Rev. 20. & the 2d. Parable of the Talents confirms it to
be so, as our Saviour himself gives ground to explain it, Luk. 19. 12.
&c. so that all these were intended to instruct such as live in the Visible
Church (as they did to whom these things were spoken) in a spiritual
manner, to mind mainly such considerable things as will much concern
them at the day of Judgment, be they good, or bad: First, to see, to
it, how they are qualified by true grace for his first coming, or how they
have improved their Talents, for which he will there declare the Faith-
ful approved, who as he saith, shall then stand before the Son of man;
that is, shall then be approved by him, Luk. 21. 36. and be then
received into his joy which we are speaking of, *when the Wicked
shall not stand in the Judgment*, Psal. 1. but the last Parable, where
some for not Relieving, Visiting, and comforting Christs Disciples, and
for the neglecting of which Christian-Office, and duty, they seem here
specially to be stiled Goats, doth chiefly drive at the state of such
wicked, formal Professors of his Religion, that own not, relieve not,
visit not Christs true Disciples in their wants, miseries, or persecuti-
ons; and to shew how ill Christ takes it at their hands, and will at last
judg them for it accordingly, though now they think it no sin, in a man-
ner, or that they are little bound to it, and much more when such as
live in the Church, injure, hurt, and persecute them: And this resem-
blance of our Saviours seems to be by a Meiosis or soft manner of
speaking, employing more then is exprest, as if he should say, *Take
notice all ye that bear the title of Gods people, or Christians, if ye relieve
not, comfort not, visit not my true Disciples, it will be your great Con-
demnation at the Resurrection of the wicked Goats; and for not doing
these things, you shall be with all such then rejected and Condemned by
me; and much worse will it be with you then, if you be found among such
as hurt and persecute them, which will make your Condemnation the grea-
ter, &c.* So that from ver. 31. that last parable appears to be of the
last Judgment, *when all Nations shall be gathered before the Son of man,
who as a Shepherd, will seporate the Sheep from the Goats*, v. 32. 33.
which

which appears to be meant of the last Resurrection, and general Judgement, which the first Resurrection of the Just, in the thousand years, *Rev.* 20. did but prepare for, in the accomplishment of all the promised mercies to all sorts of the Faithful, till then in Christs Kingdome of Visible power on Earth, *Rev.* 11. 18. *Rev.* 20. 4. *Rev.* 2. 26. *Rev.* 3. 21. *Rev.* 21. 7: with many others, &c.

All which he shews shall preceed the destruction of the last *Gog and Magog*: (and surely Christs comment and explication of his own words must needs be best and truest,) after which will be that general raprure and change of all the faithful in a moment, in the twinkling of an eye at the last Trump: *1 Cor.* 15. 51, 52. When all the dead in Christ then, viz. in the thousand years shall rise first as the Apostle *Paul* sheweth, *1 Thes.* 4. 16. That both they with the former raised Saints, and those in the Natural life: (who are twice said to be then alive and remain, *v.* 15, 17. and are there distinguished from the faithful then said to be dead in Christ, as they are also. *1 Cor.* 15. 51, 52. May altogether then meet Christ in the Air, and thenceforth ever be with him the Lord *v.* 17. in that place of honor, for his Sheep on the right hand, which raprure and change of all the Saints at the destruction of the World; when Heaven and Earth will flee away before his face and no place be found for them. *Rev.* 20. 11. Will immediately preceed the raising of the Wicked to that last general judgement. But what is afterwards spoken by our Saviour in this Chapter from *v.* 33. to the end, seems chiefly to have respect to such as lived in the visible Church (as we noted before) who are judged as they have carried themselves well or ill towards Christs Servants.

So that if this and other like portions of Scripture be duly considered according to their scope, context, restraints and the like, which are observable to belong to them, and are proved by other evident texts of Scripture, they will not contradict other clear Scriptures in this truth; as sometimes by some Persons they are supposed to do.

And so we have done with the Doctrinal consideration of Gods own abridgement of his own everlasting Gospel, which according to the eternal purpose of the Trinity of Persons in the Unity of the Divine Essence, was then published at the fall of Man, from which time Christ as Mediator between God and Man, undertook the accomplishment of that wonderful Gospel grace, and hath been carrying it on since in his general execution of his three great offices, for his Universal true Church.

First of being the great Prophet to reveal all the holy pleasure of heavenly

heavenly Father, respecting himself and his Church under the Old Testament, and what respected likewise his accomplishment of his other two great Offices of being their great High Priest and King under the New Testament, from The

*See the foregoing,
pag. 10. 11 12, 13,
of 17 These.*

beginning of his actual Victory and Triumph spiritual, (for the most part) in all the time of the Kingdom of the Stone, or the Kingdom of Patience, to the compleating and perfecting of his visible Kingdom of power, or the Kingdom of the Mountain filling the whole Earth, (as was before revealed) when this work of Christs, breaking the Serpents head, will be perfectly fulfilled, both spiritually and visibly, totally and finally, from which time of such his perfect victory, will that perfect and perpetual triumph take place for Christ and his Saints that never will have end, in such full enjoyment of blessedness and perfect peace, as no tongues or understandings of Men or Angels can either express or conceive.

And all this being the summarie of the Gospel and Christian Religion, might here largely under many heads be further considered and applied; but many compends of the body of Divinity, have in great part excellently done that already: only what respects the general consideration of Christs said three great offices successively, wherein the glory of Christs victory and triumph over Satan is revealed, carried on, and will be fully accomplished, (is chiefly considerable) is little observed or acknowledged by many, and yet the Divine book of Revelation which is the Key to open Daniels formerly shut up Mysteries, with many others in the Prophets of old, doth strongly enforce it, and all other Mystical parts of holy Scriptures, do therein concur to make up a summary of the excellent Doctrine, respecting the eminent glory of Christs Kingly office in the third Period of the Reign of the Saints with him, and under him, and for him in the thousand years upon Earth, *Rev. 20. Dan. 7.*

We shall therefore by Gods gracious assistance, endeavour to make such observations and improvements of things of this Nature: (chiefly) as are most suitable unto what is set down before in our explication of such things to those purposes, or rather (as our manner is for brevity sake) to give some short hints of observations and applications, as may be enlarged and further pressed and improved, by all knowing Christians in their own Meditations, and therein we shall so endeavour to set down first something for information. Secondly, something for exhortation. Thirdly, something for consolation to all truly faithful Christians,

First then under our fore-mentioned consideration of what hath been said, we may for information observe these particulars following.

First, that this brief summary of the Gospel in the Text, as also the whole Gospel in every part and branch of it: is a manifestation of the eternal decreed and purposed grace of God the Father, Son, and holy Ghost, God fore-knew *Satans* pride and downfal, his malice against Man, and the prevalency of his tentations by the Serpent and the Woman &c. And yet in a most holy, wise and powerful way, both at first created, and Universally disposeth all sorts of Creatures, ever since to accomplish his own most holy purposes infallibly: See more in 17. *Thef.* in the *Prodrom* pag. 9. 10. &c. pag. 44. 45. &c.

Secondly, The wonderful glorious Gospel grace held out in the Text, and that powerful, and glorious undertaking of the Mediatorship by Christ Jesus the Son of God therein published, was altogether according to the said eternal most holy decree, and purpose of the blessed Trinity of Persons, in the unity of the Divine Essence, to that end as the Apostle speaketh, 2 *Cor.* 4. 6. *That the light of the knowledge of the glory of God, might shine out in the face of Jesus Christ,* and therefore in ver. 5. Christ is said to be *the Image of God*, in reference to that shining light of his glorious Gospel, Namely, wherein his Wisdom, Power, Justice, Mercy, Truth, Patience, Loving-kindnesses &c. Even all his Divine excellencies, are made very conspicuous to the Saints in this life, and will be much more hereafter, in that blessed state which shall be in that World to come, *Heb.* 2. 5. When Christ shall come again, *Chap.* 1. 6.

Thirdly, As God was graciously pleased upon the fall of man, to manifest his everlasting Gospel, so Christ hath since by his Spirit, declared his Fathers pleasure therein, in respect of the order, and manner, and way of accomplishing of the work of mans Redemption by himself; (shewing by degrees, of what stock, Sex, Progenitors, and even Person, in some sort: Also when, in what Period of time, or state of things he should come! Likewise how, in what condition, in what manner, by what means he should take mans nature; and also fulfilled, as by the story of the Gospel is manifest, &c. but four Great part of Christs finishing that great work, seems from Scripture, to be founded in an especial manner, upon the highest security of Gods decree: First, for his Death. Secondly, His Resurrection. Thirdly, His Session at Gods Right hand. Fourthly, His Reign in *Sion*, and to the end of the earth; when also will begin his great day of Judgment. First, for his Death, the Apostle *Peter* clearly asserteth, *Act.* 2. 25. *That the Jews Crucified*

fixed

fied and flew Christ by the determinate Councel and foreknowledge of God,
 2ly. That such a glorious Resurrection was decreed; the holy Prophet
 declares, *Psal. 2. 7. I will. (saith he) declare the decree, Thou art my*
Son, this day have I begotten thee, which is explained of his wonderful
 Resurrection by the Apostle Peter, *Act. 13. 32, 33. so Rom. 1. 14.*
Heb. 2. 9. 3ly. For the whole limited time of his Session at the
 right hand of his Father in Heaven, we have that glorious Divine Oracle
 of that most beloved Kingly Prophet, who had unparell'd illumination
 (as appears by his writings) of many things concern-
 ing his seed, Saviour, Antitype, and King, the Lord *See Iren. pa. 37.*
 (saith he) *Psal 110. 1. said unto my Lord, Sit thou* 80. &c.
on my Right hand (until) I make thy Foes thy Foot-
stool, which is many times rehearsed in the New Testament. 4ly. For
 Christs Reign in *Sion*, and to the ends of the Earth, he places it upon
 the same foundation of the said decree, *Pf. 2. 6. 8. &c.* which are fur-
 ther explained, *Pf. 72. & Pf 97.* and are Davids sure mercies, *2 Sam.*
7. 16. 25, 26. 28, 29. and the said decree of his Resurrection, *Psal. 2.*
7. was in reference to the setting of his King upon his Holy Hill of Si-
on, and to the end of the Earth.

The title of the Seed of the Woman, doth both sound forth, and se-
 cure mercy unto penitent and believing Souls; that as the Woman first
 brought sin into the world, so God would in his rich grace, honour
 her Sex, first to bring the Saviour into the world, which for that pur-
 pose is stiled the Seed of the Woman.

Pag. 25.

5ly. As soon as the Woman had sinned, and God had made her to
 know her miserable Estate by his just sentence against her; even so soon
 (O wonder of mercy) he tells her of a deliverer from the misery there-
 of, and gives an evidence both to her, and her Husband, of such his
 grace towards them, in that the Redeemer to come, was to be of the
 same nature with them, the very Seed of the Woman; as also he seem-
 ed to evidence to them, both their justification by covering their
 Nakedness and shame, by Cloathing them with skins of slain beasts; as
 the Righteousness of a Crucified Saviour should serve for their Souls
 shelter; and probably of such beasts as should typifie
 his death in sacrifice. So then declaring to them *See Iren. pag.*
 particularly, that he would not (as the *Psalmist* 13. 14.
speaketh) Destroy them the work of his own hands,
Psal. 138. 8.

6thly. In that, Christ the said Seed of the Woman, is here declared
 to be, he that should break the Serpents head; it shews how necessary it
 was that he should also be the Son of God, to be able by so wonderful a

Victory and deliverance of his true Church, subduing principalities and powers, and all spiritual wickednesses in high places, to triumph over them gloriously (as the Spirit of God testifies he did, Col. 2. 12.

7thly. The glory of Divine Wisdom, concurring with such grace in mans salvation, is herein very observable, *that the Womans seed should break the Serpents head*; in that the Devils malice and subtlety was very evident, in acting against that weak Woman as he did; so God by the Woman, would bring upon Satan, not only a disappointment of his great and wicked design, but also by her Seed, would effectually carry on that subtle Serpents destruction, in the compleat breaking of his head at the last in all his Babilonish designs & dominion, as the beloved Apostle John declares. 1 Epist. 3. 8. *That for this purpose Christ was manifest that he might destroy the works of the Devil.*

See Iren. pa. 64.
67. &c.

8thly. God that perfectly fore-knew how Satan would work in all ages of the world, to carry on designs to destroy man-kind, hath also fore-ordained how he would by Christ, disappoint all his designs and actions, to that end; and hath suitably in all successions of ages, and still will even unto the end, carry on all his own designs against him, and all according to what he hath in his word (for the main substance) revealed to such purpose.

9thly. Christ hath, and doth, and will in the execution of his three great offices of Mediatorship, disappoint (as his Father hath ordained) all the great designs of Satan, and carry on Gods gracious designs against him, for the deliverance of his people.

10th. Christ, as the great Prophet, revealed & typified what he should in his Priestly and Kingly Offices, fulfil and execute in
Pag. 24. both respects, till the Serpents head be fully and finally broken, as was before set down in many particulars, both under the Kingdom of the Stone from his Resurrection and Ascension into Heaven; and under the Kingdome of the Mountain from his next coming, all the thousand years, till the completing of the great day of Judgment.

11thly. Christ, by learning obedience in his humiliation and sufferings, became highly honoured of God, his Heavenly Father, that we might follow his steps therein, to attain the same end; *for if we suffer with him, we shall be glorified together with him*, 2 Tim. 2. 12.

12thly. If Christ, as the great Prophet of his Church, had not revealed the gracious pleasure of his heavenly Father, concerning his Priesthood and Kingly Office, our Faith would not have had foundation to rest

rest upon, for the good he had all along made known to be believed concerning them both. And if he, as our high Priest, had not accomplished what was before revealed, that he was in that Office to perform, we could not have had assurance that he was that our high Priest, and gracious Saviour, and consequently, nor, that he would be hereafter such a powerful King and deliverer for us (as his word hath foretold) but the excellency of each office in their order, do give a greater evidence of, and glory, and splendor unto both the other (as was before shew'd.)

13th. The fulfilling of the great work of Redemption, did not only require that he that performed it, should be Jesus a Saviour (meritoriously) to save his people from their sins. but also that he would be the anointed Messiah, and King of his people, and great Judge of all; that should gloriously execute against all adverse powers, what was everlastingly therein decreed; and by his word before revealed to be done: in such a gradual Victory and Triumph, subduing and destroying all wicked Enemies that stood in opposition against him and his people, and to bring them to the full attainment and everlasting enjoyment of perfect felicity.

14th. It became so glorious a King of his people in such Office of his Mediatorship, to be able to reward his Servants the Prophets, and his Saints, and all that fear his name, both small and great, as *Rev. 11. 18* to make his suffering Saints (as his word witnesseth) then to reign with him all that time, wherein he hath eminently begun to tread down Satan under his and their feet, till the last Enemy, (*Death*) should be destroyed; so that *Abraham Isaac, and Jacob, David, Daniel, and all the Martyrs &c.* should stand up then in their appointed lots accordingly & all others in their orders should have their portions therein, to reign with Christ in the thousand years, *Rev. 20. 4.*

15th. It is most suitable to such a King of Divine and glorious Majesty, who is to be the visible and powerful great Judge of the whole World, all the time of his reign upon earth (as the Scriptures declare,) that having amongst his merits and power taken away the evil brought upon the World by all creatures, by Men and Devils, he should have his Kingdom restored in the World, and made a new, in an

Pag. 25. excellent frame, and that all creatures then should yield their homage to him, by whom they then enjoy, in their orders a liberty of the sons of God, as the Apostle *Paul* declares, that then in that state they shall have. *Rom. 8. 21.*

16th. Hence from what hath been before observed, may evidently appear; that there are three degrees of happiness, that Christ at his three

personal comings, works for his servants in the World. First, the redemption of their Souls from spiritual and eternal death by Sin.

By the second, he redeems their bodies, from the prison and corruption of the grave, called by the Apostle Paul, the *Adoption, even the redemption of our bodies*, Rom. 8. 23. and by our Saviour, Luk. 21. 28. *That redemption at his coming in the clouds of Heaven*, which Saint Paul before called, the *Adoption which we with our Spirits*, (as other Creatures also) *groan for till that time*, when he will also deliver his servants then living in the World, from all their Enemies, and them that hate them, Luk. 1. 74. and of the other Saint John speaks remarkably, *Who shall then be raised from the dead.* 1 *Epist.* 3. 2. Though now we are the Sons of God, yet it doth not yet appear what we shall be, but when he (Christ) shall appear, we shall be like him, for we shall see him as he is, that is, personally, and being also in our own glorified bodies, when we shall enjoy all the foresaid glory, and priviledges of the New Jerusalem, come down from God out of Heaven, and of his said Kingdom with him, and the liberty of the Sons of God, (with other Creatures freed then by him from their bondage of corruption, Ro. 8. 21.) and so then our bodies together with our souls, shall enjoy that blessedness in that his kingdom upon earth, in the fulfilling of all those promised mercies to the Saints in that state, (as was in many particulars set down before, with what ever else belongs to it; in which respect (as St. John speaketh,) it may not appear to us now fully what we shall then be, nor in some respects, (as he saith) (happily) till he, (Christ) shall appear, who will then be admired of all his Saints, and glorified in them, 2 *Thef.* 1. 10.

And at his third and last personal coming, when after the thousand years reign Christ will withdraw himself for a little season, while Satan with his last Gog and Magog shall make their last attempt, so above all former most abominably wicked (as is set down Rev. 20. 9 &c.) till fire come down from God out of Heaven to devour them in that said attempt, when Christ will again be glorified, and admired of all his Saints in working that last deliverance of all his, and the utter destruction of all temporal and spiritual enemies for ever v. 10. And so beginning his last session of the general judgment of good and bad: first upon the sounding of the last Trumpet, to raise and change and rap up on the suddain all his Saints to meet him in the Air; (at that his last coming) and thenceforward ever to remain with him, 1 *Thef.* 4. 16. Being then become above all wicked Mens of Devils active or Passive calamities, when the Earth and the Heavens shall flee away before his face, and no place be found for them, Rev. 20. 11. *But the very Heavens shall pass away*

away as a scrool, and the Elements melt with fervent heat, and the Earth with the works thereof will be burnt up, as the Apostle Peter shews, 1 Epist. 3. And death it self being cast into the lake of fire. (in its capacity) with all whose names are not written in the book of life, Rev. 20. 14. 15. Christ with all his whole mystical Body (then compleat in all the members thereof) every one of whose names he knows from all Eternity to have been there unalterably written. Then at that his last coming he will carry them all together with him, for as at their last rapture to meet him, none might prevent another, so neither at their last ascension with him into Heaven will (probably) any be (saving in their due order) before or after another, but shall so with him, their mystical head, joyntly enter into the possession of, and altogether with him perpetually injoy that unspeakable glory and happines in the eternal Kingdom of God the Father, when the Son of God as Mediator, will reign again his Kingdom to him, that God may be all in all. That full reconciliation being made by Christ, his whole mystical body may thenceforth be possessed of everlasting beautitude.

Secondly, proceed we to our next way of improvement *Pag. 26.*
of this great and precious Divine truth by way of exhortation.

First in general to search into it, and upon the discovery thereof, duly to prize and improve the glorious Divine mysteries, comprized in Christs breaking of the Serpents head, eminently, complearly and finally: they are the great things of God and the glorious works of Christ as our Mediator, before the fulfilling of that his great undertaking, wherein in this World he will be so admired of his saints, and glorified in all them that beleive, 2 Thes. 1. 10. they are an excellent part of the inheritance of the saints, and the more holy they are, the greater share they will have therein, and therefore it much concerns them to know these prerogatives belonging to them, from the foundation of Gods most sure word of Prophesie: men much esteem such things as are reckoned their Perogatives and Priviledges in this short and uncertain life amongst Mortals, like themselves, in this transitory World; how much more then are these to be prized, which will be of so much longer continuance, and in such an excellent state, and will be their first step into a compleat glorious condition in body and soul, where they shall visibly behold Christs glory, which the Father hath given him, as our Mediator Jo. 17. 24. and be made like him at that his appearance, by so seeing him as he is, 1 Jo. 3. 2. Then being made like him, having spiritual and glorified bodies, *Even that time whilst the Tabernacle of God will be with men.* Rev. 21. It is not to be doubted but God will
give

give blessing to right enquirers into these things, and fulfil to such his promised encouragement.

But in the first place, let all such lay aside all unjust prejudices, which many are too apt to suggest to others, and retain against themselves; and then let them seriously weigh what is soberly and judiciously answered by such as *God* from his word hath discovered such mystical truths unto, in some good measure, especially of late times; for it must be acknowledged, it is mainly *Gods* special work of grace to effect it, and be content therein, to take considerable pains (with the use of all spiritual means, as Prayer, Meditation, Christian conference, &c.) and use thankfully all such helps as *God* doth, or may afford in a matter of such really, weighty concernment, respecting the eminent glory of Christs Kingly dignity, who will then appear to be the Prince of the Kings of the Earth, the King of Kings, and Lord of Lords and will make all his Foes his Foot-stool. when all Creatures in Heaven and Earth, and under the Earth, shall bow the knee to him, *Phil. 2.* and will reward his Servants the Prophets, and his Saints, and all that fear his name, both small and great, *Rev. 11. 18.* and fulfil all the promises and covenants, and mercies, to the faithful Patriarchs and their seed, and with all the faithful throughout all generations past, it will be found worth all their pains therein: I do confess that I have found by experience, that I never rightly understood the sense of much of holy Scripture till *God* taught me in such ways, by seeking to him by his own means, in some measure to understand these mysteries; and I find others to have the like apprehension thereof. But I shall here say no more thereof, having set down somewhat to like purpose before, in my last part, towards the end of my one and thirty Observations, and what follows there.

2ly. To exhort all sorts, to make improvement also of the former informations, and many other particulars of the same nature, observable from what hath herein been said of the like nature, evidently founded upon scripture; and much likewise of *Gods* dispensations accordingly, even to these latter days fulfilled.

First then (as was said before) since the Foundation of Christs great undertaking of his Mediatorship, between *God* and man, was from *Gods* eternal Divine decree; we are to adore his Counsel therein manifest, without either the least exception against it, or any unwarrantable, curious prying into it; namely, such as is not encouraged and warranted by his own word.

2ly. In that the end thereof, was the manifestation of Gods glory in the face of Jesus Christ, 2 Cor. 3. 6. Hence learn from thence to promote Gods end, and aim therein to glorifie him, in all his excellencies, manifest in the face of Jesus Christ our Saviour accordingly, which appears to be (as it were) Gods Master-piece; to gain the greatest glory to himself in the World, and to Eternitie for such Wisdom, Mercy, Power, Grace, Holiness, Justice, &c. therein manifest.

3ly. As Christ hath, as the great Prophet by his spirit, in all his immediate messengers revealed so many great things in scripture; and since wonderfully fulfilled many of them; and others before revealed, still remain to be fulfilled in their due order, and seasons: so in all such respects we are to know that as it was said of old. so it is still true, that all things revealed without restraint still belong to us and our Children, *Dent. 29. 29.* We must therefore learn to distinguish between unwarrantable curiosity, and the commanded and encouraged dutie of diligent searching the holy Scriptures, especially in all things concerning Christ, or of any thing therein to be known of him, and the rather because (with our Apostle *John*) it is the Spirit of Anti-Christ that denyeth the Father and the Son: and *ille Christum negat* (saith one well) *qui non omnia quae Christi sunt confitetur*, He denieth Christ that acknowledgeth not all things that belong to Christ, from the Authority of Gods word, according to the meaning of those Texts. 1 *Epist. 2. 22, 23.* and *Chap. 4. 3.* but more especially, let us take notice that those four great things (as we observed) concerning Christ, are founded in Scripture, upon the highest security of Gods decree, viz. his death, resurrection, session at his Fathers right hand, and ruling in *Zion*, and to the ends of the earth: though Gods purpose in them hath been much resisted by Men and Devils, for what is past, and will be so likewise for what remains for the time to come, yet as they have not in the least been able to hinder what he had decreed, respecting the former, so neither shall they be able in the least to frustrate Gods purpose, respecting the latter now, in fulfilling, or to be fulfilled hereafter.

4th. Since the woman by Satans temptation, first sinned against God; and as the Apostle speaks, was first in the transgression, 1 *Tim. 2. 14.* yet God would make her sex instrumental of the greatest good to mankind; let us hence be warned of judging any from the evil they have done, to be irrecoverably miserable when God hath not said so; but the rather in such case admire divine grace; that when Satan towards the weak woman, at first shewed more subtle malice, God would be pleased towards her, to shew more free and abundant riches of mercies; which appears also to be the case of the poor Jews, now under captivi-

ty, after so long a time for their great provocations and horrible wickedness in Crucifying Christ, and Cursing themselves and their Children, yet are beloved (as saith the Apostle Paul) for their Fathers sake, and have great promises of grace to be fulfilled, when all Israel (as he also speaketh) shall be saved, and shall enjoy the mercies promised to the fore-Fathers, and be the seed of the Blessed, they and their seed, and their seeds seed, for ever, and to the end of the world, &c. for God is able to graft them in again into their own Olive-Tree, Rom 11. 23.

5th. In that the Redeemer was to be the seed of the Woman, by whom sin and death was brought into the world, that he might deliver her off-spring from the evil and misery of them both. Hence let us learn to magnifie the wisdom and goodness of God, that both knew how, and also would from such deadly poyson extract in such a wonderful way, such a blessed preservative, for otherwise, poor-lost and helplessly miserable souls.

6th. As God hath from the beginning, and doth, and will still, to the end, carry on all his decreed, and revealed, holy, gracious, and glorious designs by Christ, to the uttermost accomplishment of the wonder of his gospel-grace, through him the Beloved: so let us in all those great and excellent things revealed in the word, any way concerning Christ, remember always, that both Gods decrees and predictions, concerning his only begotten Son, differ only from his executions and accomplishments thereof, in respect of their time of fulfilling; for

Page 28. they ever had an intentional, or purposed being, in reference to Gods Eternal decree and purpose, though in respect of the Creature they are posterior in their execution.

7th. As the wisdom of God is every way above the policy and cunning of the subtillest Creature, so let Christians know and remember, that all the wicked designs of men and Devils, are all but babylonish designs, which will always in their times fall into utter Confusion; which is to be applyed by them, as a Cordial in all tentations and persecutions raised by men or Devils against them.

8th. As God perfectly knew from the beginning, all that Satan would attempt against Christ, and fore-ordained his disappointment in all accordingly: so let us apply this for our encouragement, that God doth the same for every true Member of Christs mystical body, in what ever concerns them as it was with their head, so it is, and shall be, with all his true Members; he knows all the evil perfectly, that Satan and his instruments hatch, or contrive against them; and will in the issue as fully defeat them all, which is an excellent foundation grounded on his word, and recorded for our benefit, *Act. 15: 18.* upon a like occasion.

9th. Since

9th. Since Satan is disappointed, and shall at last be totally and finally vanquished in the glorious general execution of Christs 3 great Offices of Mediatorship, wherein Christs Victory and Triumph over him is revealed, and will be fully accomplished in the issue: Then from the weighty consideration of them all, let us be greatly incited to study that useful point of his general execution of them all for his Universal Church, as in many particulars was before set down, because much light and life of Christian Religion depends upon it, and much benefit and comfort is derived to the faithful thereby.

10th. Since Christ, as the great Prophet revealed things concerning his other two Offices that were to succeed, we should thence be quickened to learn to observe, and apply, and improve the things he hath so revealed, concerning both the other, in the order of their accomplishment to the full and final breaking of the Serpents head.

11th. And therein 11thly, by the example of Christs humiliation, to learn obedience in following his steps, so that we may be exalted with him in the end.

12th. As Christs said three great Offices, laid down the foundation of, and illustrate the glory of each the other; so let us therefore, learn to observe the Divine wisdom of the great God, in appointing the glorious excellency of the Redeemers work in them, in such a most excellent order as therein is to be observed and acknowledged; for that wisdom of God, manifest in those Offices, is so great, holy, and glorious, that proves it to be Divine, above the reach, or capacity of men or Angels, so much as even to discover, saying so far as he hath been graciously pleased by word or providence, or both, to reveal it to them, so many fold, as none before could comprehend; so wonderful, as never will be sufficiently admired; so gracious, as cannot ever by Creatures be sufficiently declared; so glorious, as never will enough be by them all adored and magnified; so full of mercy and truth, for which he can never be sufficiently praised. And secondly, In that the execution of the two last of Christs Offices, to wit, his Priesthood, and Kingly glory, shew forth many ways the Divine excellency of the Prophetic Office, that fore-told them to be what they are, and shall be: So each in their beings, and seasons, add a further glory to the accomplisher of them all: for his wisdom in the first, is further illustrated by his love and goodness in the second, and both by his glorious excellency to be manifest in the third. And by the wisdom, truth, grace, and glory manifest, through that great Redeemer, who hath procured, and will actually confer in the end, a complete blessedness to the Saints, to all eternity in the perfect fulfilling of them all. How then is that Divine

wisdom, grace, and glorious excellency of the Father, Son, and Holy Ghost, in the decreeing, carrying on, and accomplishing of so glorious a work of Redemption, every way wonderful, for the Faithful to be admired and magnified in all respects, and answerably to be improved by them, who thereby have the security of such unspeakable happiness to themselves. Unto whom also, and for whose benefit, the truth made known in the first, hath been greatly already confirmed and illustrated by the grace of the second, and the truth and grace of both the former, will be made much more glorious in the accomplishment of the last, when all the Saints abilities will be perfected for the praise due to the whole sacred Trinity in so blessed a work, &c.

13th. As the Victory and triumph of Christ in his work of Redemption, is gradually in Gods order appointed: Let us learn

Pag. 29. thence not to wonder that evil spirits, and all evil instruments are not suddenly destroyed and removed, because God will raise glory to himself in his own time, way, and manner of executing his Judgments against the Serpent and all his seed. He could have destroyed Satan at the first; he could have done it when Christ rose again from the dead; he could have taken away all his Usurped outward, and temporal Dominion in the world, as well as his spiritual in the souls of his Servants then, *when all power was given unto Christ at his Resurrection*, Math. 28. 18. But the will of the most Holy God is so-
vereign and best, and must be fulfilled; and because to Christ it is now perfectly known, and he also fully concurs in it, he answerably fulfils it in all things, to be done accordingly in their due time, order, and manner; but more especially and infallibly in what is before revealed to be done, which so far as it is discovered, most certainly will be performed.

14th. As it is so natural a principle, that a King should encourage his faithful Subjects, and recompence such as suffer for his sake; that men usually (though they have no particular promises to encourage them) yet thereby think themselves engaged in the one, and upon a confident expectation, will venture or hazard themselves in the other many times, concluding upon that, that sufferers for their Prince, shall be rewarded by their Prince. Then how much more should the Subjects of the Prince of the King of the Earth, judge themselves obliged in his service, and engage themselves willingly to suffer in his cause, when he calls them to it; when besides all present recompence, inward and outward; God the Father hath declared for their encouragement; and God the Son, and holy Spirit, have and do abundantly confirm by Scripture and otherways, that this great King hath a City, *Math. 5. 35.* and that

that City made of God, and provided for the faithful fore-Fathers in this world (yet of an Heavenly nature) where they without us that (believe under the New Testament) shall not be made perfect, *Heb. 11. 40.* But all of us then joyntly, shall become the Lambs Wife, as *Rev. 21.* see Observation 20. *And he will then obtain his Sovereignty belonging to him, Observat. 21.*

15th. If men generally consent, that great Conquerers should be chiefly honoured in the places wherein they subdue Strangers to their obedience, and amongst such as depend upon them (and yet all this is done by the Sovereign hand of Christ, to whom all power is given in Heaven and in Earth) then much more, if he receive for himself a Kingdom, from his Father, and doth, and will subdue all Enemies that oppose it; and will after be honoured by, and amongst his own faithful Subjects in all his Dominions; how much more will this appear to be his due, while he stands in relation as Mediator for his people. while he is sole Conqueror in the world; and in such a most holy, wise, and just way, hath such a Kingdom by his Father appointed to him, and he in such wonderful goodness to his Subjects hath given it unto them with himself, *Jo. 17. 22.* that all may be subject and obedient to him, *Dan. 7. 27.*

16th. Since Christ in his word and gospel hath revealed, that at his threefold coming, he hath and will do such great things for his Church, as was shewed, by his first coming (meritoriously) to save our souls from sin and hell, and will by his second begin eminently, to rescue his people, from the hands of all their enemies spiritually, much more then before, and also temporally and visibly in the World, from Satan and all his wicked powers that formerly held them under; till then, and the bodies of the deceased Saints also, (then) from the prison and corruption of the grave, to enjoy in body and soul the great privileges of the New Jerusalem, come down from God out of Heaven &c. And will at his third coming in a joint and perfect union of all the members of his mystical body, in both their bodies and souls, first rap them up to meet him in the Air, never again to be seperated from him; and lastly, will with himself their head, at once and altogether as his mystical body, then compleat, carry them up into the eternal Kingdom, of his Father, when God shall be all in all, &c. This should *Pag. 30.*

warn all sorts to take heed of slighting any part of Christs love-letter in his Gospel to his Spouse, (as that part of her happiness with him in his Kingdom on earth is) thought it hath been in that respect, somewhat secretly or closely folded up in former times, till Anti-Christ time was much wearing out, to that end (as a learned man ob-

serves) that what was fore-told before of Anti-Christ to come, might in its season take place, and be fulfilled.

But now, Christs time, more clearly, to make known such his love to his Spouse in some measure, being come, she must not over-look it, nor much less willingly slight it, in a matter of so very great consequence, and of her own weighty concernment; yea, it ought to be a very great engagement to all faithfull Christians, very much to improve it for his honour, & their own & others great consolation & encouragement, as we shall (by Divine assistance) endeavour further to shew. &c.

17. As *Satans* craft was seen in chusing the wily *Serpent* to deceive the Woman, learn thence how ready the Devil is to take advantage from any worth God hath put into any creatures in the world, to pervert and abuse the same, to serve his own cursed designs, and to procure a Curse unto themselves thereby; and therefore we may not wonder to see such as are more eminent, either in any inward natural indowments of mind, as Parts, Gifts, Learning, Policie, &c. or in outward condition many times, as Wealth, Honor, Authority, Power, or the like amongst men, the more to be attempted, to be corrupted by him; and therefore all such as are so endowed with greater excellencies, and abilities then others, ought carefully, so much the more, to endeavour to improve them well, least the Devil thence take occasion to make them thereby to do God the more disservice, and themselves the more mischief; and with the *Serpent* thereby to become the more accursed: since the chief good of all temporal things, consists in the right improvement of them, without which they will certainly be snares, and mischiefs to their owners, and besides that they are Talents, for which they must be accountable for, to whom much is given of them, much will be required, Luk. 12. 48.

18th. As the way of Christs victory over *Satan*, was for him to partake of our Nature, and to suffer for our sins, that we might partake of his divine Nature, and be capable of his grace and blessedness, so let all such as are by that means partakers of his Divine Nature and grace, and look for blessedness with him, learn to be willing to take up his Cross, & suffer for him, when he calls them to it, that so following his steps, they may be conformable to him their head both in the right improvement of their measure, of his grace, and consequently in attaining their portion of his glory.

19th. As Christ when he had suffered and satisfied divine justice, as was appointed of his Father, could no longer be held under the power of death or hell: so let all true Members of Christs mystical body know, that they can be no longer held in the fellowship of Christs sufferings,

ferings, then according to the good pleasure of our heavenly Father, is allotted to them, and that also in unspeakable wisdom, and grace: and therefore hence also should all faithful Christians learn to look upon their greatest sufferings, and death for Christ at the worst; but as a *Serpent* without a sting, that is only fearful to behold, but cannot much hurt them, yea, as so sanctified by Christs sufferings, that they are thereby fitted for the greater happiness.

20th. As Christ did willingly undergo this course of his victory, by dying to kill death: so let Christians be exhorted, thence to learn, that, as he willingly dyed for sin, so they should be willing and desirous to dye unto sin, and to be ready to dye for Christ (if he require it,) or live unto righteousness, (as he commandeth) that they may live and reign with him in the thousand years on earth, (as was storied of some in the Primitive times, that upon that account were forward to suffer Martyrdom) and that ever after they may be happy with him, in Heaven, &c.

21. When Christ had gotten the victory over sin and Satan, by dying, he could no longer be held by them, from a glorious
Ag. 31. triumph over them: so all true beleivers once being such, should know that they themselves, can be no longer held, (as the Apostle speaks) *from being more then Conquerors in all their Tryals, through him their head and Saviour*, then as his living members is allotted to them.

22. As Christs victory and triumph, is a most sure pledg to all faithful Christians, that they shall have their part of victory and triumph with him, so it should teach them, so to stand up with courage, against all the enemies of Christ, and their own souls, as being finally unconquerable through him, and in that respect more then any other conquerors in the World, that they shall not afterwards be conquerable again, for therein is manifest the glory of Christs redemption, that such as he saves can never again be lost.

23. As Christs spiritual victory and triumph, hath long been powerfully manifest by Scripture, and experience from his resurrection, ascension, and sitting at the right hand of God, to make intercession for the faithful: so ought all such to labour to find and exercise in themselves, in Gods way, and means, such a spiritual victory and triumph in their own souls, by dying unto sin; by rising unto newness of life; by setting their affections on heavenly things, not on things on the earth; by looking by the eye of faith to him that interceeds for them, at the right hand of God, that so Satan may daily more & more be subdued by them.

24. As Christ at his coming in the clouds of Heaven, will eminently make his foes his footstool, so to make way for his glorious Kingdom,

as Mediator, and his reign with his raised Saints the thousand years, so the manifold blessedness which we shewed will then ensue, upon that condition is so full of heavenly joy and comfort, that it should strongly encourage Gods faithful servants, to labour earnestly against all that stand in their way, to the attainment thereunto, and the eternal happiness ensuing thereupon, to all such as have their portion therein; and likewise since, then not only the corrupting causes of their happiness, to wit, Satan and wicked men will be removed, but the excellencie of the grace of God the Father, Son, and Holy Ghost, will be eminently manifest to the Saints, (then) in the natural life, amongst such Nations as shall then be saved, who shall walk in the light of the New Jerusalem, Rev. 21. 24. Es. 60. 3. and (probably) that an excellent comfortable communion of all sorts of blessed Saints and Angels by a special dispensation will be enjoyed by them, so that Gods name will then be *hollowed, his Kingdom come, his will be done* (then)

in Earth as it was before in Heaven (as our Saviour bath taught us to pray and beleive) and his word largely gives us foundation for both: how should our faith and prayer for these things, together with a godly conversation, be strengthened and encouraged to hasten them, and accordingly our studies and endeavours be excited to promote the truth of such Divine doctrine of glorious gospel grace, as in many branches thereof was formerly set down, upon all which and the like considerations, how should Gods people be carried on with an earnest longing after, and spiritual loving of the appearance of

See the 31. Observations in the last part.

the great God, and our Saviour Jesus Christ, Tit. 2. 13. and by which means we may have a strong evidence (with the Apostle Paul) that a Crown of righteousness shall then at his appearance be given to us, because upon such Scripture motives and considerations we love it, (as he speaketh) 2 Tim. 4. 8.

Our third way of improvement of this doctrine of this gospel-grace, remains now to be considered, for consolation to Christs faithful servants, in that it doth not only appear from sacred Scriptures, that Christ Jesus hath efficaciously wrought in general the work of redemption for his people, as the Scripture most evidently sets forth; but that he hath in such order, according to the divine decree, and according to the revealed most Holy, Wise and good pleasure of God therein declared, and by the spirit of Christ as Mediator, and the great Prophet of his Church and people, further instructed

and

and taught them by his immediate messengers, that what he was to perform as their great high Priest, he hath answerably almost fulfilled in its time in making attonement unto God the Father for their sins, and so long since continued to make intercession for them, at his Fathers right hand in Heaven, and consequently will also as their mighty King, and great Redeemer, most certainly so fulfil, (as in his word he hath set down,) that this great office in its season also, to be performed, that so his peoples souls shall not only be delivered from sin and death spiritual: but the bodies also of all the faithful, who have dyed before the time of the appearance of him the great God, shall then in their order, be raised from the *prison and corruption of the grave*, that they may both body and soul together in a blessed vision, (being made fit for such happiness,) behold his glory in his own Person, in that kingdom, which his Father hath given him in the world, when they shall there be made like him, and as the *spouse of Christ, and the lambs wife, Rev. 21.* injoy spiritual solace, and heavenly communion with him personally, and by that means also with the Father and the holy spirit, and with all such said members of his mystical body, (being then made perfect in one, as *Jo. 17. 23.* he prayed on earth) that so likewise they may have heavenly communion then one with another, in that his kingdom of power on earth, and as such his living members of the same mystical body, rejoice together in the blessed estate one of another, when *Abraham, Isaac and Jacob, David, Daniel, and all the Prophets, the Apostles and all such saved Saints*, shall enjoy there their portions, and stand up in their lots at that first blessed resurrection, *Rev. 20.* or resurrection of the just, *Luk. 14. 14.* in that world where those children of the resurrection shall be, *Luk. 20. 25, 36.* called by the Apostle *the world to come, Heb. 2. 5* which he speaks of *Ch. 1. 6.* when God brings his Son again, to wit, the second time into the world, &c. and when there shall be the new heavens and the new earth, and the restitution of all things, with all the excellencies, which according to holy scripture, belong to the 1000 years of Christs reign with his Saints upon earth, *Rev. 20. 4. Rev. 5. 10.* which is the first step & degree of perfect and perpetual happiness, to the raised Saints: during which state also the condition of all such as then live in the natural life in the world shall be exceeding blessed in what they are then capable of receiving, but shall be in due time made partakers of perfect blessedness with those raised Saints; over whom (even then) the second death shall have no power, but shall by Divine goodness be preserved to eternal blessedness out of the reach of all their Adversaries then actually subdued, or utterly destroyed,

The strong evidence, the comfort, the harmonious agreement of these and the like Divine mysteries contained in holy Scriptures, and belonging to the doctrine of Christs reign upon earth, the thousand years, (though set down in a divine mysterious manner in holy Scriptures,) yet are so full of heavenly sweetness, and spiritual grace, being once rightly discerned, and carry such evidence of truth along with them, to such as duly search those Scriptures, which mainly hold them out, that they are abundantly beneficial, and delightful unto the right owners of them: in worldly things men are studious of all their interests, if any Company of men have a Charter from their Prince, containing great Priviledges, though hard to be read, and more hard to be understood; yet how diligent are they to seek information & advise therein, or what pains will they take to get skill themselves because they esteem their immunities, of great moment therein contained: but how much more should all true christians, be careful to know the worth of such divine Priviledges, in such a state, for so long continuance, which will not fall into nothing, as all earthly Priviledges from men soon may, and at last certainly must: but will be perfected when that state is past in eternal beatitude; there is no truth of gospel-grace respecting these things, but (as of all divine truths it is certain,) it is of more value then the whole World, the glorious wisdom and power and goodness of God, and all other his excellencies manifest in such a way of contriving, ordering and accomplishing the work of Salvation, and Redemption by Christ Jesus his Son, and the effectual operation of the holy Ghost, is by this means made much more glorious, in the eyes and hearts of his people, to whom he so discovers such divine mysteries, of his gospel, (as these are) and it will more fill the souls of the faithful, with rejoyceing, to discern these things so, that as our Saviour saith, *that when these things come near to be fulfilled, his servants may lift up their heads, for their redemption draweth near, Luke, 21. 28.* Not only from the hands of all their enemies, both spiritual and temporal, to serve him in holyness and righteousness, without any fear of them, but that the faithful deceased, have then approaching the Adoption, even the redemption of their bodies, *Ro. 8. 23 from the prison and corruption of the grave,* with the additaments of all that excellencie, of the glory, and excellencie, and happiness of the vision of Christs glory, in his kingdom, and communion with the Father, and the holy Ghost, and all the blessed then in that state with them, which shall most certainly see perfected in the kingdom of glory for evermore.

O how

O how should the consideration of the wonderful decreed, reveal'd, and so far fulfilled glorious grace of the gospel of God, the Father, Son, and holy ghost, affect the souls of his people, which is in such a wonderful manner undertaken, and so far carried on, and in such a glorious manner, (according to Scripture) and shall be most certainly accomplished, when he will be so admired of all his Saints, in his kingdom of power on earth, so to make way for a blessed eternity.

How should Christians hence learn to contemplate, upon the many great things in this subject, from the Scriptures of truth set before them; how should they admire the mercy, wisdom, power, and goodness, of God the Father, Son, and holy Ghost, who have so wonderfully contrived, revealed, and so far carried on, so great and glorious benefits in the World, not only to be received by faith, but by actual fruition to be enjoyed so

long in their passage to eternal happiness, *Rev. 5. 10.* How will the glorious excellency of Christs person, be therein admired by them, *who is the brightness of the Fathers glory, and the express Image of his Person. Heb. 1. 3.* who then will appear to his Spouse indeed, *to be the fairest of ten thousand, altogether lovely, and fully delightful in her eyes,* whose lovelyness the Scripture is large in setting forth: but yet when she shall then behold it, she will see cause to acknowledge with the Queen of *Sheba*, concerning *Solomons* wisdom, honor, and magnificence, that the half thereof was not told her, to what she will then experimentally find, at least in regard of the scantiness of her former apprehension.

O the unlimited love of that heavenly bridegroom, that at so great a price, hath purchased so dearly such a bride unto himself, who then shall happily solace her soul, yea, her whole self in his love: O the unconceivable weight of his undertaking, in such a wonderful glorious and gracious work of his Mediatorship with God for us: every way to be admired, and especially if we consider, first, for whom he hath done it, namely, for such as deserved nothing less; and with whom he was so to make our peace; namely, with the most holy and righteous God offended with us, and for what offences, not few, or small ones (if such against an infinite God, could be supposed) but for such as were of an infinite guilt, & provocation, by ingratitude, disobedience, rebellion against his divine Majesty, and all this for such persons as sought no peace for themselves, or reconciliation with God, and such as no creatures could either help, or counsel what to do: such as ever would (if they had con-

tinued longer in the World,) still have desperately run upon their own ruin remedilessly otherwise : but as none other but he the only Son of God could have performed it, so none other would once have gone about such an undertaking : and this great work, (as we have shewed he carrieth on all along in that glorious general execution of his three great offices, for his Universal Church, as their great Prophet, Priest, and King, in the three great Periods of the world, the last whereof will most set forth before his Saints, his Divine and wonderful excellencie, (as his word shews) and the greatest efficacie of his Victory and triumph ; (long begun spirituall (cheitly) before that time) but then to be eminently carried on, both spirituall, and visibly, against and over all adverse powers of Satan, and evil men in the world, to the attainment of a blessed Sabbatisme of rest for and with his Saints ; *Heb. 4. 9.* wherein will be freedom from all their assaults : and at last to be perfected in everlasting celestial glory, into which he will at length, carry his whole mystical body, at once together to be evermore thence forward securely possessed and enjoyed by them.

Who can sufficiently conceive of the infinite compassion of Christ Jesus our Saviour, in this undertaking for such persons, unto whom as God he had no engagement, and yet when they were fallen, he would for their sakes become man, in such away, and for such purposes, as are every way wonderful to consider : (if duly weighed) and such they were from whom he could have no encouragement, nor could

Pag. 35. for the future expect to receive, any advantage as from themselves : but evidently should' suffer much disadvantage by them, he being for such to satisfie infinite justice offended, to appease infinite wrath incensed, to indure infinite misery, by then deserved, yea, which seems yet more wonderful, to purchase for and conferre upon such miserable creatures, infinite and eternal happiness, even upon such sinners as had deserved to be, (and which otherwise had been likely ever to have been) infinitely and eternally miserable ; and all this to be carried on in such a wonderful manner (as the Scriptures set forth) in the total and final breaking of the *Serpents* head, after so many thousand years together, in the Prophetical and Priestly offices, (as we shewed) he had been carrying it on, before the Sabbatisme of rest, for him with his Bride, which he so undertook for, should be happily obtained and enjoyed. And how is the incomprehensible grace and goodness of God, the holy spirit to be admired, who wrought in all this work together with Christ, and in all Ages, hath made Christs undertaking available and effectual, to all the true members of his mystical body, and so will do to the end, when they of themselves, neither could

could nor would otherwise have been capable of receiving the great and manyfold benefits of Christs Mediatorship, if the holy spirit by an all powerful work of divine grace did not create a capacity in them to receive it, and also enable them so to do; so that until such a work be wrought in them, there is nothing in the least to move Christ to do any good for them, but all in them to the contrary; so that nothing but his own inexpressible goodness, his infinite free love, his most tender bowels of compassion, towards such wretched sinners did carry him on in that work.

But here let us a little represent the nature of that wonderful undertaking, so far as a conceived resemblance may reach, (for his love therein is without paralel, to set it in some part before our view: we should think it a strange thing, in the world, if some King or Emperor on earth abounding in wealth, prosperity and honor, should freely out of compassion become a surety or redeemer for an helpless bankrupt, and bond slave that was engaged in such debts and ransoms, that none but he could pay, and yet had no engagement to him, nor encouragement or expectation from him, and yet he stands obliged both actively and passively for him, and this to one Potent any way to revenge or satisfie himself upon this sinner thereof; and such engagement is upon infinite penalty, yea, and that miserable person to have numberless numbers of such engagements lying upon him, for every Christless sinner hath a world of sin, and every sin is more heinous then the whole world can satisfie for, (if this or many other worlds were to be given,) how far short then must all created capacities, be to conceive how many worlds were sufficient to satisfie for such worlds of sin, in such a world of sinners, and this work to be necessary through all successions of ages, that (as the Apostle speaks of Christ, *Heb. 7. 25. He must ever live to make intercession for them: ever since sin entered, and death by sin passed over all men,* he hath been powerfully doing this work, to save his people to the utmost, yea let me *Pag. 36.* add, he did from eternity, resolve upon this undertaking, and fore-seeing the fall of miserable lost helpless man, by the subtilty of Satan, did (as we may say) interceed with his Father afore-hand, that that he might so in due time become an intercessor and full redeemer for him, so to deliver *Israel* (as we shewed) from all his adversity, when no other means or person besides him, had been sufficient to have accomplished it, he knew well what it would cost him before it was fulfilled, what labor, what sorrow, what groans, what shame, reproach, and and ignomy amongst men in the the World; he knew what wounds, blood-shed, sweat, yea, sweat of blood, for very anguish of Spirit, he should endure, nothing of mens rage, or Satans malice,

or

or his Fathers wrath was hidden from him: he fore-saw what a man of sorrows, and how acquainted with grief, he must be to do this, *Es. 53.*
 3. and fore-told it too by his holy spirit: he knew that his most precious soul should be given up for an offering for sin, *v. 10.* he knew what shame, what scorn and contempt, what spitting upon, what mocking and derision, with stripes inflicted in that cause he was to undergo; and yet pass over all with a Lamb like meekness, he fully knew what tentations or sufferings, or death, with utmost contempt and disgrace in the World; in respect of his most sacred Person, in body, soul, or spirit, he was to go through, and in regard he had not only the wrath, and rage of the Creature against him: but that he had also the infinite wrath of the Almighty, and most just God, to grapple with, which would now, (if it lay upon all saved persons still) as it doth, and will lye upon all damned men and Devils, even press them all down to the extremity in the bottomless pit, under the weight of that infinite displeasure to all eternity. Moreover such his undertaking was, not to free his people from infinite wrath and misery only, nor to set them in as good a state, as they were in before, (though that he will do likewise in this World) but to uphold them there from falling again, and to raise them higher, to make them more happy, yea unspeakably, perfectly blessed to all eternity.

Quest. Doth not our Saviour tell his Disciples, they must in this World have trouble, and are not we told we must through many tribulations, enter into the Kingdom of God, and doth not Christ call all his to take up their Cross and follow him, &c.

Ans. It is true, in the present state of things in the kingdom of Patience; whilst the faith and patience of Gods people is so to be exercised while Satan by usurpation continues god of this present World: *αἰὼς τῶν αἰώνων* as the original decyphers it and him, in many places in Scripture, they must through many tribulations enter into the Kingdom of God: namely while the kingdoms of the world

See Irenicon. are become the kingdoms of our God, and of his Christ:

Page 47. namely in their immediate use, till he take to himself his great power and reigneth, for if the children of the Bride-chamber, must not mourn while the Bride-groom was with them, at his coming in humility to dye at first on earth: much less shall they do so when he cometh to reign here: whilst the Tabernacle of God will be with men, when there they shall behold his glory amongst them, for then he will wipe away all tears from their eyes, *Rev. 21. 4.* and *7. 17.* nor
death

death nor sorrow, nor crying, nor pain, &c. but their suffering condition at the present here, will turn them to their future advantage, both in his kingdom of power and glory, for *Page 37.* they do but (as the Apostle speaketh) here now in the mean time fill up the measure of the sufferings of the body of Christ, wherein every member hath his just proportion assigned unto it, and from which, neither we our selves, or our friends, can diminish any thing: nor our enemies add any thing; unto what God hath appointed, and Christ in all such sufferings, suffers with us, his bowels of compassion still yearn towards us, he himself still stands by us, and under all our pressures and weakness supplies strength unto us, he rescues all our tears in his bottles, all our sighs, our groans, our sorrows are ever before him, noted in his book, we shall not in this present state be tempted above measure and the consolations of his grace and spirit will be near unto us; and so that (as with the Apostles) as our tribulations abound, our consolations shall super-abound, yea, they shall enter into and replenish our souls, *and the peace of God which passeth all understanding, will settle upon our hearts, and fill us with his love, the great reward that Christ brings with him at the next coming.* (as he saith Rev. 22. 12.) will abundantly answer with injoyment, all our former wants; and recompence all tribulations past, with present injoyments, when he begins to reward his servants the Prophets, and his Saints, as Rev. 11. 18. Rev. 22. 12, The great and glorious prerogatives and privileges of such condition with Christ, and his raised Saints on earth will then answer all, as the representatives were in vision made to know many hundred years past, Rev. 5. 10. Wherein they so long beforehand exulted in assurance before the fruition thereof, then saying, and we shall reign upon earth; and also that abundant grace then to be vouchsafed to the saved Nations; *then living and walking in the light of the new Jerusalem, Rev. 21.* will be (then) very delightful to all faithful souls; yea, the very Creatures exemption then from the bondage of corruption, in the time of the new Heavens and the new Earth, and restitution of all things; will add great consolation and rejoycing to them all, but above all, the beholding of Christs glorious Person, (as was said) in vision by the raised Saints of all sorts, will make that their condition in Heaven upon Earth; all the time the Tabernacle of God so remains with men, and he shall dwell with them: and so also their Communion will be (then) with the Father and the holy Ghost, and all the true members of Christs mystical body, (then made
perfect

perfect not in spirit only, but in body also,) being freed (as we shewed from the prison and corruption of the grave, according as we observed, that a threefold benefit redounds to the faithful, from the three fold coming of Christ, their souls freed from sin and spiritual death at the first, their bodies and persons from the tyranny any misery, which formerly they were oppressed with, by sin and Satan, and wicked men; and the deceased in Christ, then freed in their order, from

Page 38, the prison and corruption of the grave, to enjoy together with their souls, all the said happiness of that kingdom of God in the world, and by the third to be wholly made perfect, in the fulness of all the members of Christs mystical body, by the last resurrection, change and rapture in a moment, or twinkling of an eye, to meet Christ in the air, at the dissolution of all things, and thence upon completing of the whole day of his judgement: to be carried jointly together with him, ever from thence to be with the Lord, from the said rapture, and to all eternity, in fulness of glory and happiness. And all these ought so much the more to affect beleiving Christians souls, by how much the fulfilling of many of them, appears from Scripture to be near approaching, and the rest thereupon in their order, halting on (as we have shewed in our Parallel of Daniel, and the book of Revelation from Page 35. to Page 42.

And therefore since these things are so, what manner of Persons should all faithful Christians labour to be, (as saith the Apostle) in all holy conversation and godliness, 2 Pet. 3. 11.

What concerns the terror hence for ungodly and impenitent sinners: see in the end of the finishing subject of the eternal Gospel by Christ, and the holy Ghost, upon Rev. 22. 20. in our fourth part.

ERRATA.

Page 17. l. 21. for shew, r. issue. p. 18 l. 3. r. "lost, not last. before p. 21. l. 16. r. with the, not which. p. 21. l. 7. add his. 2 lines before p. 25. by not amongst. and next line r. amongst not by.